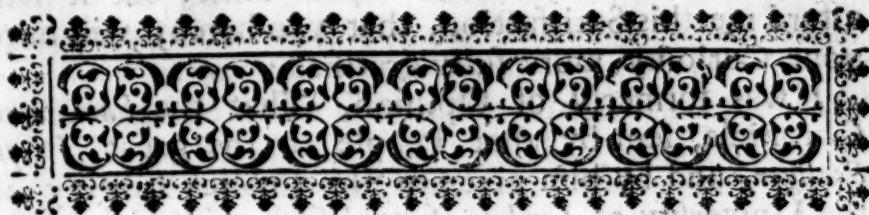


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S A M A R I T A N S;
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T O
J— M—, Esq;



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AN
ACCOUNT
OF THE
SAMARITANS, &c.



VER Y little Search will inform us, that the Sect of the *Samaritans* hath now continu'd in the World aboue 2400 Years, and in the same Spot almost where it first appear'd. It is not therefore to be wondered at, that a Thing so remarkable should excite the Curious, and You in particular, diligently to enquire after their History and Opinions. I only wish (SIR) that you had sought for Satisfaction in this Matter, from one more capable to answer your Expectations. My small Acquaintance with the *Eastern* Languages and Learning, and the few Writers I have met with treating on that Subje&t, sufficiently discourage me from such an Undertaking. Nor would your Commands (how much soever they may influence me in other Respects) prevail on me here, did I not reasonably believe, the Imperfections that may be met with in this ensuing Discourse, will stir up some abler Pen to present the World with a full and perfect Ac-

count of the Rise and Progress of that People. Such a Performance may indeed expose mine, but it will afford me this Satisfaction, that you hereby will have your Curiosity more fully gratified.

I was formerly of Opinion, That the *Samaritan Chronicle*, sent by that People to the great *Joseph Scaliger*, and by him given to the Publick Library of the University of *Leyden*, if publish'd, might be an excellent Guide in this Matter. But upon a View of the Arguments of the several Chapters of it, in the *Codex Pseudepigraphus veteris Testamenti*, of the Indefatigable *John Albert Fabricius*, Professor at *Hamburg*, pag. 876. &c. and of the Account the learned *Relandus* gives of it, I found not the Satisfaction I hoped for. But however the Case be, yet the Design of that Work is so obvious, and there be so many Partial Strokes in it, in order to vindicate the Reputation of that *Schism*, that I think it will not be disagreeable, to give a brief Account of that Piece, before I enter upon my designed Narrative.

Relandus, *Dissert. de Samaritanis*, (N° 5.) thinks it was not the Work of one Author, but patched up out of several Pieces of different Ages, about the Third Century of our Christian Account. This he judges from its Abruptness in several Places, and the large Strides (especially in the latter Part) between the Stories that immediately follow one another. And he conjectures, that *Dositheus* the *Samaritan* Impostor, of the same Age with *Simon Magus*, who is said among other Things, to have written an History of the *Samaritans*, made the most Part of it out of old Traditions and his own Invention; and that the latter Chapters were added to it at divers Times by several Hands. It pretends to be a Translation from the *Hebrew*, but I find no mention of such an Original, and the *Samaritans* have it not; But if that Pretence be true, those *Mahometan* Phrases in it, by which one might be mov'd to think it younger than the *Alcoran*, might be inserted by the Translator, who did certainly live after *Mahomet*. But that learned

learned Man proposes all these Things but as Conjectures, and leaves every Man to judge of them as he pleases.

This Chronicle is in the *Samaritan Character*, tho' the Language be *Arabick*; and it begins a little before the Death of *Moses*, and is said to end about the Time of the *Antonini Emperors of Rome*, tho' the last Chapter seems plainly to intimate, that the Imperial Seat was then at *Constantinople*. *Hottinger* transcribed it, with a Design to translate and print it, but he not living to perform that, *Fabricius* gives us out of his Book, the Contents of the several Chapters of it, which he reckoned were Forty seven. It begins with *Moses*, his appointing *Joshua* to be Commander of the Lord's People. Then follows the Story of *Balac* and *Balaam*, taken out of the Book of *Numbers*, but with several Additions; of which one is very remarkable, of the *Moabites* and *Midianites* sending, upon *Balaam's* Advice, no less than 24000 young Women richly dress'd, into the Camp of *Israel*, to entice the People to Fornication; which they did so effectually, that God in his Anger sent a Plague among them, which was stopt by the Zeal of *Eliezer* (it should be *Pbinebas*) by killing the Daughter of a Prince of *Midian*. After this follows the War with *Midian*, and in the sixth Chapter the Death of *Moses*.

From thence to the twenty-fourth, are the Acts of *Joshua*, not without many Interpolations and Additions; among which we are told (*chap. xxiii.*) That *Joshua* built a Fortress or Castle, and a Temple upon the blessed Mount, that is, the Hill of *Samaria*. So *Hottinger* tells us, as if this blessed Mountain, and the Mountain of *Samaria* were the same; but *Relandus* in his Dissertation concerning Mount *Gevizim*, Sect. 2: saith, That the Words of the Chronicle are to be thus rendered; *And Joshua built a Castle upon the Hill, that is on the left side of the blessed Mountain, which is called Schomron.* So that the Hill *Schomron*, or the Hill

of Samaria, is the left side of the blessed Mountain, which is called *Schomron*.

of Samaria is not the same with the Blessed Mountain of *Geffizim*.

After twenty Year's Peace, when *Joshua* was now grown Old (cb. xxv.) there brake out a new War with the Kings and Nations at a distance, which takes up twelve Chapters. *Joshua* had, it seems, slain *Hemam* King of Persia, (but when or where, this Abstract is silent.) *Sbaubec* the Son of *Hemam* draws many Kings, no les than thirty six (or as it is in *Schalscheletb Haccabbala* forty five) into an Alliance, to revenge his Father's Death, and utterly to destroy *Israel*; and sends *Joshua* a Threatning Letter of Defiance. He, when he had gathered together 300000 Men, gives *Sbaubec*'s Messenger his Answer: Who having seen the Army of *Israel* and its Order, was much dejected, as were also the Confederate Kings at his Report, and *Joshua*'s Answer. But *Sbaubec*'s Mother, and an Old Magician with her, encourage them, and, when *Joshua* marched to meet his Enemies, so wrought with their Enchantments, that the *Israelites* thought themselves enclosed within Walls of Iron. Upon this *Joshua* by a Pigeon, sends a Letter to *Nebichus*, who commanded the two Tribes, and the half Tribe beyond *Jordan*, to come speedily to his Assistance, which he did. When he was come up, the Iron Walls fell down at the Blast of the Priest *Eleazar*'s Trumpet, and it came to a Battle; *Nebichus* slew *Sbaubec* with his own Hand, and *Israel* obtained a very great Victory. This is the Substance of a Story which takes up twelve Chapters, and which *Rabbi Gedaliyah* transcribes into his Book called *Schalscheletb Haccabbala*, from a Fragment taken out of a *Samaritan Chronicle*, and found at the end of *Sepher Juchasin*, written by *Rabbi Abraham Zacuth*. And yet after all, as *Relandus* very well observes, (Sect. 32.) this pompous Story is a Fiction, a piece of pure Invention, but very ill contrived, to make *Hemam*, who is said to be the Son of *Pbut*, the Son of *Ham*, the Son of *Noah*, and *Sbaubec* his Son, who therefore was but the fourth from *Noah*, to fall both in War against *Joshua*, who as we find by

his Genealogy, 1 Chron. i. 24. &c. taken with 1 Chron. vii. 23, &c. was the twenty third from Noah. He that can believe this, must be very Credulous, and the most extravagant Romances may with as good Reason commence true Histories. For besides this irreconcileable Inconsistency, there is a Giant in the Story, who outdoes all the Romantick overgrown Monsters. For *Sbaubec* in his Letter of Defiance, tells *Joshua*, that he had in his Army a Son of *Japhet*, a Giant, who had a Steel Weapon, which when his Blow succeeded well, would strike down a Thousand Men at once, and when it did not succeed to his Wish, would reach five Hundred. He that would have a more particular account of *Sbaubec's* Defiance, and *Joshua's* Answer, may find it in *Hottinger's* Oriental History pag. 60. &c. I shall add only, that *Relandus* observes farther, that *Sbaubec* is in this very Chronicle called the Son of *Navan*, and that the *Mahometans* say the *Persian* King Contemporary with *Joshua* was *Nandar*, the eighth of the *Pisadorean* Family, or as others *Manusjeber*, who was next before him.

Then Chapter (xxxvii) follows a Compendium of the Laws, Rites, and Ceremonies mentioned in the *Pentateuch*, as given to *Israel*, with this Party stroke in it, That it confines the Offering of all clean Animals to the Altar upon the Blessed Mount, by which it is to be understood Mount *Gevizim*. What *Relandus* hath observed out of this Chapter I shall give you, when I come to their Opinions.

The next Chapter gives an account of *Joshua's* Exhortation to the People, of his Death, and of his leaving *Babel* Nephew of *Caleb*, who was chosen by Lot, his Successor: That he after Nine Years, left *Terfan*, *Ephraimite*, to succeed him. Of the rest of the Judges, none are named but *Sampson*, of whose Death we have the History in the fortieth Chapter, after the History of *Eleazar* and *Phinebas*.

After *Sampson's* Death, we are told that the Nations finding by *Balaam's* Books, that nothing could ruin the *Israelites*

Israélites, unless they provoked God by Impiety and Apostacy : they sent crafty Fellows among them, who insinuating themselves into their Acquaintance, and growing familiar with them, drew them by degrees into such Corruption of Manners, that God in his Displeasure deprived the Temple of the Brightness of his Glory, the Heavenly Fire.

Then it slides silently on to the Story laid down in the Books of *Samuel*, which it miserably mangles. It tells us of great Differences between *Eli* and the Posterity of *Pbinebas*, about the Priesthood ; and slanders *Eli* with being a notorious Magician, and that thereby he raked together vast Riches ; that he offered Sacrifices contrary to the Command of God, and Schismatically removed the publick Worship to *Shelob* ; gathering the People thither when the Sons of *Pbinebas* contended with him about the Priesthood, and there building a Temple like to that upon Mount *Gefizim*, and by Officiating there, made a Schism from the Congregation, which kept to their Old Temple, with the Sons of *Pbinebas* and their Posterity. Nor was *Eli* alone slandered in this Chronicle ; the holy Prophet *Samuel* is also traduced for a Person well versed in Magical Arts. He being one of the greatest Prophets of the Jewish Nation, they thought themselves concerned to traduce and blacken him, as they did the other Prophets, lest any should be moved by the great Things he did, to take him for a Minister of God, and thereupon be inclined to look upon something besides the Law of *Moses*, to be a Declaration of God's Holy Will. And perhaps they might choose to brand him with that detestable Crime of Magick, because they found, that at the Desire of *Saul* he had been brought up after his Death by the Witch of *Endor*, 1 Sam. xxviii. that he might enquire of him the Success of the fatal War he was engaged in with the *Philistines*.

In the forty second Chapter are many Things agreeing with the Scripture, about the *Philistines* warring with *Israel*, the Slaughter of the Sons of *Eli*, the taking of

of the Ark, and the Death of *Eli*. Then Chapter xlivi. comes the Story of *Bacbtnezar* King of *Perſia*, by whom is to be understood *Nebuchadnezzar* King of *Babylon*, who took *Jerusalem*. The four last Chapters, relating to the Times after *Sanballat's* Temple was built, will find a more proper place hereafter.

Now the Design of this artificial Management, and Representation of, and of these Additions to the Sacred Story may easily be discerned, namely, *First*, To challenge to that Party the venerable Plea of Antiquity, and *Secondly*, To cast the Schism upon the *Jews*: *First*, To challenge the venerable Plea of Antiquity, for above 700 Years before that Party did really appear in the World; that so receiving the Five Books of *Moses* only, and performing their Worship where *Joshua* (as they say) fix'd it, so soon as he had conquer'd the Land, and settled the People in it; they might be thought to be, as they called themselves, the true *Hebrews* and *Israelites*, the true Observers of the Law which God gave that Nation. And that so all the true Worshippers of the Lord in the Generations before them, were their own by a Succession of Doctrine, so far as they observed the Laws, and in respect of Worship also, till *Eli* removed it to *Shiloh*. Upon this Account, they called the Patriarchs their Fathers. And *Joshua's* building a Temple, and settling the Divine Worship (as they pretended) where they in after Ages performed it, seems to me to be the true Reason of the great Esteem they had for *Joshua*, and of their calling this their Chronicle the History of *Joshua*.

A second thing intended by this Method, was boldly to cast the Schism upon the *Jews*, who worshipped in *Shiloh* long before *Eli*, even in the Time of *Joshua*, and in the Time of the Judges that followed him, and afterwards at *Jerusalem*; and particularly upon *Eli*, for removing the Publick Worship to *Shiloh*, though that Charge be false, and contrary to the express Words of Scripture, which tells us, *Josh.* xviii. 1. That the whole Congregation of Israel assembled together at *Shiloh*, and

did set up the Tabernacle of the Congregation there. And it was before the Lord in Shiloh that the Lots were cast for the Division of the Land. And it is plain by the Scripture, that the People performed their publick and solemn Worship at Shiloh, where God set his Name at first, Jerem. vii. 12. all along from the Days of Joshua, to the Time the Ark of God was taken by the Philistines.

Now to proceed in my Design, what I have to do, is not to find new Matter to fill up this Account, but to lay together in the best Order I can, what I have met with concerning this People. What we find of them in the Scripture, is mostly before the Building of the Second Temple; And we meet with but little of their Story for many Ages in such ancient Authors as are come to our Hands, except what we are beholden to the Jews, their sworn Enemies for; whose Accounts of them ought to be carefully weighed before they be relied upon. It is possible indeed there may be mention of them in many Authors, whom I have neither seen nor heard of. As to what I have collected, if I do not always name Bishop Patrick, Lightfoot, Drusius, Scaliger, Relandus, and others, whose Books are pretty common, and to whom I am chiefly beholden, to vouch for these my Collections, I desire, once for all, it may not be esteemed disingenuous, my Design being to be as brief as may be.

To cast all into the plainest and most distinct Method I can, I shall divide my Discourse into three Periods.

I. In the First, I shall give an Account of their Rise, and what was the Occasion of it; and then shew what I further meet with concerning them, to the Time of the Building of the Temple upon Mount *Gevizim*.

II. The Second Period begins with their Temple, when their Schism was now fully formed and confirmed, in which I shall consider, First, The Building of their Temple, and the settling of their Worship there;

Secondly,

Secondly, Their Principles, Opinions, and Practices, under which will be comprehended, (1.) The Rule they attended to, (2.) What the *Jews* charged them with in Relation to their Rule; to wit their corrupting of it, and their worshipping of Images contrary to it. (3.) The Place where they worshipped, (4.) Their particular Opinions and Practices. *Thirdly*, The Sects and Divisions among them; and *Fourthly*, Such Historical Passages relating to them from the Beginning of this Period, to the Reign of the Emperor *Fusinian*, as I have found in several Authors.

III. In the Third Period of my Discourse, I shall give some Account of their Modern State, and how close they have kept to their old Opinions in the two last Centuries; and such other Particulars concerning them, as late Travellers have supply'd me with.

To give an Account of the first Rise of this Sect, and of the Occasion of it, we must begin at the Captivity of the Ten Tribes, which we find in 2 Kings xvii. when *Israel* had highly provoked the Lord by Idolatry and many wicked Practices, rejected God's Statutes and his Covenant, and followed Vanity, and went after the Heathen that were round about them, and would not hear, but hardened their Necks, though the Lord testified against them by his Prophets. Then was the Lord angry with *Israel*, and removed them out of his sight, 2 Kings xvii. v. 13. &c. For in the Beginning of that Chapter, we find, That *Salmaher* King of *Affyria* came up against *Samaria*, and *Hoshea* the King of *Israel* became his Servant and gave him Presents. But when he found Conspiracy in *Hoshea*, and that he was tampering with *So* King of *Egypt*, he came up a second time, made *Hoshea* Prisoner, and took *Samaria* after a Siege of three Years, in the ninth Year of King *Hoshea*, and in the Year of the World 3227. And that *Israel* might give him no further Disturbance, by rebelling and seeking to shake off his Yoke, he carried the People away into *Affyria*,

and placed them in Halah and Habor, by the River Gozan, and in the Cities of the Medes, (ver. 6.) That is, he carried them into the same Countries, whither Tiglath Pileser had before carried the Children of Reuben and Gad, and the half Tribe of Manasseb, 1 Chron. v. 26. There seems indeed to be some difference between the two Texts, 2 Kings xvii. 6. and 1 Chron. v. 26. and it may be it doth but seem so. Instead of the Cities of the Medes in the one Place, we find *Hara* in the other, both which may signifie the same Country. For *Pausanias* tells us, (lib. II.) that *Aria* was the Name of that Region before it was called *Media*. Or if the Greeks and *Pausanias* were mistaken in the Name of a Country so far from them, and took a Province of *Persia* still called *Eri* for *Media*, though *Parthia* is said to lie between them ; yet still the same Country may be meant by both these Names, if the Conjecture of *Bochartus*, which we find in Bishop *Patrick's* Commentary on 1 Chron. v. may be allowed : He thought the Northern Part of *Media*, which was mountainous, and where, *Strabo* (lib. XI.) saith, many Nations who came from other Parts inhabited, was properly called *Hara* from the Word *Har*, which signifies a Mountain. But be that as it will ; it is no Wonder, if a clear Account of Names and Places cannot be given at so great a Distance.

Hottinger out of *Elmacinus*, says, They were placed in the Cities of *Aspahan* ; others say in *Sbushan* ; but Bishop *Patrick* upon 2 Kings xvii. says, *Halab* or *Chalach* was *Calachena* in *Ptolomy*, on the North of *Affyria*, That *Habor* was *Chaboras* a Mountain between *Affyria* and *Media* ; between which Mountain and the *Caspian Sea*, is the City *Gauzania*, that is *Gozan*, seated between two Chanels of the River *Cyrus*, the ancient Name of which River, *Nicholas Fuller* (*Miscel. L. II. C. v.*) thinks was *Gozan*. And I find not any Account of these Places so agreeable as this.

Now notwithstanding it be here plainly affirmed, That the *Israelites* were placed in the Cities of the *Medes*, and in the adjacent Regions ; yet some of the

Jews

Jews carry them into I know what remote Province under *Prete Joan*, not *Fretum Javan*, as it is mistaken by the Translator, says *Vorstius* upon *David Ganz*, pag. 44. So say, in that Book, the Authors of *Orcbath Olam* and *Juchasin*. Others place them by the River *Sambation*, others by *Eupbrates*, as it is in *Abarbinel* on *Isaiab xxvii*. And Rabbi *David Ganz*, declared himself much unsatisfied about the Place of their Settlement, and complained that it was unknown, and purposed to write a Book, to do what he could to clear the Point, but whether he did so or not, I cannot say.

And some Christians also have rambled as far as *Tartary* to find them out, though 'tis in vain to expect to meet with any true Remains of them now in the World, whatever *Benjamin Tudelensis* imagines to the contrary in his Itinerary. He indeed pretended to find great Numbers of them in *Media* and thereabouts; yea mighty Nations of them, but not to be approached, but by passing over Deserts of eighteen or twenty Days Journey. But his Accounts are very improbable, not to say incoherent, and his Discourse so contrived, as to magnify the flourishing Condition, and to extol the vast Increase of the Posterity of the Ten Tribes, living in several Places under no Government but their own; and at the same time to deter inquisitive Persons from endeavouring after a more particular Knowledge of their Country and Condition. So that I believe, they may continue many Ages more, as much unknown to the World, as they have been hitherto, before any bold Traveller will attempt the Discovery of them.

There is also another *Jewish* Author, under the Name of *Eldal Danita*, who pretends likewise to inform us of the Regions where the remainders of these Tribes are to be found; but I think it is not worth the while, to trouble the Reader with what either of them says in this Matter, nor with *Abraham Peritsol's* Narrative of great Numbers of them, shut up between high

high Mountains somewhere in *India*, towards *Scytbia*, in the Desert of *Chabor*, nor with his Description of the Way thither. For some have imagined that they broke out of those Enclosures, and slipt over into *America*. And it will be an endless Piece of Work to singe them out from the vast Herd of Nations dwelling on that large Continent.

But to return from this wandering Digression. That the Land of *Israel* should not lie waste, and the wild Beasts increase upon the few Inhabitants left in it, did *Shalmaneser* plant in the Cities of *Samaria*, a new Colony of mixt People brought from Babylon, and from *Cutha*, and from *Ava*, and from *Hamath*, and from *Sepharvaijm*, 2 Kings xvii. 24. Bishop *Patrick* on the Place, thinks this Colony was brought into the Land of *Israel* by *Ezar-baddon*, Son of *Sennacherib* King of *Affyria*. But why should the Land want Inhabitants so long? It may therefore perhaps be more agreeable, which the same learned Author, upon further Consideration, suggests upon *Ezra* iv. 2. That *Ezar-baddon* brought thither a second Colony, sometime after the first, settled there by *Shalmaneser*. As for the great and noble *Afnapper*, mentioned *Ezra* iv. 16. Dr. *Lightfoot*, (*Disquisit. Chorog. in Joan.*) tells us, That the *Jews* thought he was *Sennacherib* whom they in the *Talmud* call a Man of eight Names. Some take him for *Shalmaneser*, others, from comparing the second and tenth Verses of that Chapter, for *Ezar-baddon*. To be sure, those Verses do not favour the Conjecture of his being either *Shalmaneser* or *Sennacherib*, or any General that brought the first Colony thither. The Havock made amongst those new Planters by the Lions, gave *Ezar-baddon* occasion to send a second Colony, and it seems most probable, that *Afnapper* was some great Commander, entrusted by *Ezar-baddon* to carry over those People, and to see them settled there.

Now to consider who the Men of these five Nations settled here by *Sennacherib* were. From whence the Men of *Babylon* came there is no doubt, nor of the Men

Men of *Hamath*, for that was a City of *Syria*, lately conquer'd by the *Affyrian*, and lay near the Borders of *Canaan*. The *Avites*, according to Bishop *Patrick's* Conjecture, were some Remains of the *Avims*, who in old Times dwelt in *Hazeroth*, and who, when their Nation was destroyed by the *Caphtorim*, (Deut. ii. 23.) escaped, as he supposeth, and passing over *Euphrates*, settled beyond that River. As for the Men of *Sephervaim*, the aforesaid Learned Bishop knows not whence to fetch them. He only tells us, that there was a City called *Siphara* upon *Euphrates*, not far from the Sea. I suppose it is *Sippara* in *Ptolemy*, which he places in *Mesopotamia*, between *Naarda* on the West, and *Selencia* on the East, and which some say is now called *Vissaopatan*; and till a better be produced, this may stand for a probable Conjecture of being the Place from whence the Men of *Sephervaim* were brought.

Cutha seems to have been in *Chaldea*, or *Babylonia*, so denominated from *Cush* the Son of *Ham*, who settled in the Land of *Shinar* in the Territory of *Babylon*; from whence some of his Posterity passed over into *Arabia*, and seating themselves there, gave Name to the Land of *Cush*, afterwards called the Land of *Havilah*; of which Country was *Zipporah* the Wife of *Moses*, not an *Ethiopian* but an *Arabian Chushite*. This *Cutha* was the place where *Nimrod* seated himself in the Province of *Erac* in *Babylon*, not *Erac* in *Perſia*, as *Josephus* mistakes it. Here also was the River *Cutha* cut by *Nimrod*, who was called *Cuth* from that River, says *Alfabari the Perſian*; though the River rather had its Name from him the Son of *Cush*: And perhaps this was the River *Nabar Malscha*, that is, the King's River, mentioned in History; a fit Denomination from so great an Author. This is the most probable Account of *Cutha*, given by Dr. *Hyde*, in his Book of the Religion of the Ancient *Perſians*, Chapter the Second; who further observes, That the Country *Cush* was in the *Babylonian* (afterwards styled the *Chaldean*) Dialect, called *Cuth*, by an usual Change of the *Hebreu Letter Schin* into *Tau*.

So that from this Account (if it be received) here is no room for Dr. Lightfoot's Suspicion (*Disquis. Chor. in Joan.*) as if the *Jews* by way of Reproach, and to express their Hatred to the *Samaritans*, called them *Cutbites* after the *Syrian Dialect*, for *Cushites*, which was the Name of a Nation hated by them, and esteemed as cursed and frightful to look upon, from their black Colour. But that the *Samaritans* were commonly called *Cutbites* by the *Jews*, it was from this People, who probably were the most considerable Part of the Colony, as the *Greeks* called them *Samaritans*, from the Country they were planted in; which Denomination still obtains, the other being of a long time worn out and forgotten, since the *Jews* who used it, have been scatter'd over all the World; and so few of them have lived in their old Country, and in the Vicinage of the *Samaritans*. *Vorstius* indeed, in his Notes upon R. *David Ganz*, thinks that the *Jews* upon account of their being so often Vexatious to them, as they more particularly were, in their going to and from their Annual Feasts, used the Name of *Cutbites* by way of Hatred and Contempt, (as in Truth, they did) but in a peculiar Sense, for a Schismatick or Heretick, as the severest Brand they could stigmatize the Person so called, with. And indeed it would have been so, had they called any other Person a *Cutbite*, by the Name of a People so abhorred by them upon account of their Schism; but to call them so, was to call them by a Name that shewed their Original, but included nothing of Schism in it.

Now in *Ezra iv. v. 9, 10.* we have another Account of the Nations planted in the Cities of *Samaria*, by *Esar-haddon* and *Asnapper*, by which, as it plainly appears, there were two Colonies, so these are the Names of the People of whom the Second Colony consisted. For there we find a Letter written to *Artaxerxes* King of *Persia*, against the *Jews* to hinder them from Rebuilding *Jerusalem*, by the *Dinaites*, the *Apharsachbites*, the *Tarpelites*, the *Aphbarites*, the *Archevites*, the *Babylonians*, the *Susanchites*, the *Debavites*, and the *Elamites*, and the rest of

of the Nations whom the great and noble *Asnapper* brought over and set in the Cities of *Samaria*. The most of these being drawn out of several Places in the *Affyrian Empire*, were different from those who made up the first Colony ; but where those Places lay, I shall not attempt to offer a particular Account, for want of better Knowledge of the ancient Geography of that Part of the World.

Before I proceed further, I cannot forbear mentioning a Fancy of *Elias Aschenazi*, or *Elias the German*, a Learned Jewish Grammian, born near *Nuremberg* in *Germany*, and who is said to have died A.C. 1547. a Convert to the Christian Religion. The Conceit is this, That the *Cingari* of the latter Ages, whom we call *Gypsies*, were derived from these *Cutbeans*, what Reasons he offer'd to support this Fancy with, I know not ; but I never found that they were given to strole about the World, whereas these Cheating Vagabonds have swarmed in most Parts of *Europe*, in *Africa*, in *Egypt*, and perhaps in other Countries also.

But to go on. We are told concerning these new Inhabitants, 2 Kings xvii. 25. That *they did not fear the Lord*. That they owned not the Power and Providence of the most high God, but paid their Religious Duties to their various Idols ; and that therefore to vindicate his Honour, and his ancient Inheritance, he sent *Lions among them, which slew many of them*. This was so unusual, that it was look'd upon as Miraculous, and a Testimony of the Anger of the Supreme Power, for being neglected or not honoured aright. And according to the common Notion among Idolatrous Nations, and the Worshippers of many Gods, of Topical Deities that belonged peculiarly to this or that Country or City, this Calamity was attributed (ver. 26.) to their *not knowing the manner of the God of the Land*, how he ought to be worshipped ; and that he thereupon in his Displeasure, had sent Lions among them. Which is to be understood in a proper and literal Sense, notwithstanding a Notion among

the *Jews*, that it was to be taken figuratively, not for wild Beasts, but for Destroyers, that is, for severe Diseases, for a wasting Pestilence which cut off many of them ; and though *Josephus* in his *Jewish Antiquities* (*Book IX. Chap. xiv.*) seems to be of that Opinion, when mentioning nothing of Lions or wild Beasts, he says, a Plague fell among them, and consumed them in such Sort, that they could find no Remedy, till they were told, they ought to adore the God of the *Hebrews*, and that therein would consist their Safety.

Upon a Representation of this made to the King of *Affyria*, he (*ver. 27.*) commanded, saying, carry thither one of the Priests, whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the Land. This the *Jews*, in the Book *Tanckuma*, (according to Dr. *Lightfoot*) dress up into this formal Narration. That when the King of *Affyria* heard of this Calamity, he sent for some of the Elders of the Captivity, and asked them, if any such Thing had formerly been known when they lived in the Land, and what might be the Reason of its being so now. Their Answer was, That the Land would not bear any Nation that was not conversant in their Law, and which was not circumcised. Upon this he commanded them to send two, to instruct this new People ; and they sent *Rabbi Dosthai*, Son of *Fannai*, and *Rabbi Sabia*, or as it is in *Pirke Eliezer*, ch. xxxviii. *Rabbi Zechariah*, who taught them the Book of the written Law. Thus have they added to the Scripture, which says, (*ver. 28.*) That upon the King's Command, One of the Priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord. 'Tis likely he might afterwards take others to assist him, but the Command was but for one to teach the People according to the Direction of the Book of the Law. There be some who will have it to be by Tradition, and that the Book of the Law was not received till the Time of *Sanballat*. However,

ever, it is most probable they would with much Care and Reverence keep closer to the Law, to avoid God's Anger, who had so lately given up his own People to Captivity for their Neglect of his Law. In *Pirke Eliezer*, we are told they were taught the Book of the Law by the writing *Notaricon*, which is a Cabbalistical way of Interpretation, whereby every Letter of a Word, stands for a Word beginning with that Letter, out of all which Words joined together, the Jewish Masters framed a Sentence, which was to be accounted the Interpretation of that Word, as by this mysterious (or rather whimsical) Way contained in it, as if it had been made out of the initial Letters of that Sentence; when indeed that Sentence was made (and generally according to the Inclination or Fancy of the maker) out of Words beginning with the several Letters of the Word to be interpreted. Instances of which may be seen in *Hackspan's Cabbala Judaica*, Sect. 12, 13, 14. and in *Vorstius* his Animadversions upon *Pirke Eliezer*; who there very judiciously delivers his Opinion, that, however the Jews pretend this Way of Writing, and the other Parts of the *Cabbala* were delivered by God to *Moses* on Mount *Sinai*, this fanciful Way of Interpretation is a novel Invention, not used in the Time of the *Babylonish Captivity*, but taken up after the Destruction of *Jerusalem*, either by the Authors of the *Masora* at *Tiberias*, or by the Doctors of the Academy of *Pombeditha* or of *Soura*: For there is not the least Instance of this trifling in the Law, or in any of the old Books of the Jews.

To proceed. Hoping so to avoid the Indignation of the Lord, these new Planters joined the Worship of the Lord with that of their own Idols, mixing the Service of the true God and that of their false Deities together: That so, according to the Notions then common in the Idolatrous World, they might propitiate all the superior Powers. For so it follows in the Account given of their Practice; they were taught by the Priest sent to them, *how to fear the Lord*. How-

beit, (ver. 29, 30, 31.) Every Nation made Gods of their own, and put them in the Houses of the High Places, which the Samaritans had made; every Nation in their Cities wherein they dwelt. And the Men of Babylon made Succoth Benoth, and the Men of Cuth made Nergal, and the Men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their Children in the Fire to Adrammelech and Anammelech the Gods of Sepharvaim. These were their Gods, all *Affyrian* Deities, as Mr. Selden judges, and of which you may have some Account in his Books, *De Diis Syris*. These were the Deities which they put in their Temples, and worshipped together with the God of *Israel*.

After this manner they worshipped the Lord (ver. 32.) So they feared the Lord, and made unto themselves of the lowest of them Priests of the High Places, which sacrificed for them in the Houses of the High Places. They made them Priests, not of Levi, but from among themselves, to offer Sacrifices to the God of *Israel*. Thus they fell into much the same Course with that, by which the *Israelites* had provoked God to remove them out of their Land. For they feared the Lord, and served their own Gods, after the manner of the Nations, whom they carried away from thence, (ver. 33.) and as it is further enlarged on in the following Verses. Only here is this Difference, the Ten Tribes added the Worship of the Calves and *Baal*, and the Host of Heaven, (ver. 16.) to the Worship of the Lord, sacrificing to the Lord according to the Prescription of the Law, and to their Idols after their ancient Superstitions. But these made the Worship of the Lord an Accession to that of their own Idols. They jumbled both together, and so made up, by mixing their *Ethnick* Rites, and the *Masaick* Observances, such a motley kind of Religion, as deserved no other Name than *Ethnicism*. And they continued in this Medley Observation for a long time, as it is, (ver. 41.) even about 300 Years (which is Mr. Mede's Computation) or rather more, to the Time that *Manasses* the Brother of *Jaddus* the High Priest, who had

married Sanballat's Daughter, fled thither and became their Priest.

II. What I met with more in this Period, is their Opposition to the *Jews*, after their Return from their Captivity, by the Decree of *Cyrus*, about the Year of the World 3420. They first desired, or at least pretended to desire, to joyn with them in Re-building the Temple, for that they sought their God even as the *Jews* did, *Ezra* iv. 2. But as the next Verse shews, were rejected by *Zerubbabel* and *Joshua* the High Priest. Whereupon they openly shew'd themselves restless Enemies to the *Jews*. *Weakening the Hands of the People of Judah, and troubling them in building, and biring Counsellors against them to frustrate their Purpose, all the Days of Cyrus King of Persia, even until the Reign of Darius King of Persia,* (ver. 4, 5.) And it follows throughout that and the next Chapter, how they did persist in their Opposition to the *Jews*, and by a Calumniating Letter, written to King *Abasuerus*, or *Artaxerxes*, as the Greeks called him, which we have *Ezra* iv. 11, &c. obtained a Stop to be put to the Work of Rebuilding the City, untill the beginning of *Darius*, and when upon the Encouragement of *Haggai* and *Zechariah* the Prophets, the People began to fall to the Work a-new, they attempted by another Letter to King *Darius* (*Ezra* v. 7, &c.) to quash all again. But *Darius* finding, upon search made among the Rolls, the Decree of *Cyrus*, not only permitted the *Jews* to go on, but to the greater Mortification of their restless Adversaries, obliged them, under the severest Penalties, to be assisting to them, and to supply them with what they should have need of. This is the Summ of the fourth, fifth, and sixth Chapters of *Ezra*, in which there are considerable Difficulties in Chronology, that have exercised many Learned Pens, after whom, I think it becomes not me to attempt the adjusting of them, nor doth it belong to my present Undertaking. It sufficeth to my Purpose, to have shewn what the Carriage of the *Samaritans*, in

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Conjunction with the other neighbouring Nations, was, towards the *Jews* in the Days of *Zerubbabel* and *Joshua*.

As to what I find in *Pirke Eliezer* (Chap. xxxviii.) That the *Samaritans* came up to fight against the *Jews*, newly returned from the Captivity with 18000 Men, it is not much to be taken notice of, because the Story is not consistent with itself. For it is said to be when *Ezra*, *Zerubbabel*, and *Joshua* came from *Babylon*, and began to weep in the Temple of the Lord at the Sight of its Ruins. Now these three could not weep over the Ruins together; for *Zerubbabel* and *Joshua* came to *Jerusalem* about the Year of the World 3420, and *Ezra* not till long after *Joshua*'s Death, about 3551, in the Seventh Year of *Artaxerxes*, as it is *Ezra* vii. 8.

But they were still the same malicious Enemies to the *Jews*, for when *Nebemiah* came out of *Perisia*, in the twentieth Year of *Artaxerxes*, and A. M. 3564. and began to build up the Wall of *Jerusalem*, *Sanballat* the *Horonite*, and the other neighbouring Governours and great Men, did all they could to discourage and hinder the Building; to terrifie and to entrap *Nebemiah*, by all the cunning Methods they could think of; having by their Bribes procured *Shemaiah*, a pretended Prophet, to be an Instrument and Assistant in their wicked Contrivances. This appears from the fourth and sixth Chapters of *Nebemiah*. And there is no doubt but the *Samaritans* were concerned in these Transactions, though they be not expressly named; for there is no need of naming them, if *Sanballat* were Governor of that Part of the Country, as he is generally taken to be.

But naming *Sanballat*, it may be seasonable, before I proceed further, to consider, that there is a Question made concerning him, Whether he were the same *Sanballat* who was Governor of *Samaria* under the last *Darius* of *Perisia*, or another Person. It has been commonly believed, that he was the same, and that we find mention of but one of that Name. And I suppose the chief

chief Reason which hath induced Men to think so, without a more accurate Examination of the Matter, hath been, That when (*Nebem.* xiii. 28.) we find, that *one of the Sons of Joiada the Son of Eliashib the High Priest, was Son in Law to Sanballat the Horonite.* This Person hath been taken for *Manasses*, Brother to *Jaddus* the High Priest, who was Son of *Zochanan* the Son of *Joiada*, and might therefore very well be called one of the Sons of *Joiada*, as being his Son's Son. This *Manasses* married *Nicasis*, the Daughter of *Sanballat*, Gover-
nour of *Samaria*, who encouraged his Son in Law to keep his Wife, when he was under a Necessity of throwing her off, or losing his Priesthood, with Pro-
mise of Protection and Advancement, which we shall see hereafter made good to him. Now all this looks very favourably towards their Opinion, who take that Son of *Joiada* in *Nebemiah* xiii. 28. and *Manasses* for the same Person, and if that be acknowledged, it must then be the same *Sanballat* who lived in the Days of *Nebemiah*, and died a very Old Man in *Alexander's* Time, soon after he had finish'd the Temple which he built for his Son in Law. But notwithstanding all this, some Learned Men have asserted two *Sanballats*, the former an *Horonite*, or of *Horonaim*, in the Country of *Moab*, of whom *Nebemiah* speaks; the latter of the Race of the *Cuthbeans*, (for so *Josephus* speaks in express Words) made Governor of *Samaria* by the last *Darius of Persia*, who married his Daughter to *Manasses*, with a Design to have the *Jews* his Friends. For that Son in Law of *Sanballat*, mentioned by *Nebemiah*, was chased away from *Jerusalem* by him (*Neb.* xiii. 28.) which doubtless was done when he was settling the Government of the City, before his Return into *Persia*, about the Year of the World 3576. (*Nebem.* v. 14.) above forty Years before the Temple upon Mount *Gerizim* was built; a long time for *Manasses*, had he been that Son of *Joiada*, to have waited upon his Father in Law, in Expectati-
on of his Promise to advance him; nor could it have been above five Years less, if, as Bishop *Walton* affirms,

Darius

Darius who reigned not full six Years, had first given *Sanballat* Licence to build that Temple. But besides this, when *Manasses* was commanded to quit his Wife, or not to approach the Altar, it was not done by *Nebemias*, nor in his Days, but (as *Josephus* tells us in the Eleventh Book of his *Jewish Antiquities*, Cb. viii.) by means of the Elders of *Jerusalem*, and that his Brother *Jaddus* was then High Priest, which Dignity he came not to, till about the Year of the World 3610. Now to omit all other Considerations upon what hath been said, I think we may very well conclude, that there were two *Sanballats*, both great and active Men in their Times; and that each of them married a Daughter to a Brother of the *Jewish* High Priest; the one to a Brother of *Zobanan*, the other to a Brother of *Jaddus*, and that both these Priests were driven from *Jerusalem*, and lost the Privilege of their Priesthood, upon account of their Wives. And by this Assertion, *Josephus* doth not contradict the Scripture, nor the Scripture invalidate *Josephus*, and many great Difficulties in the Story are removed and cleared up.

But to return to the Carriage of the *Samaritans* in those Times towards the *Jews*; to the Account *Ezra* hath given of their Enmity and Machinations, in the forecited 38th Chapter of *Pirke Eliezer*, we find another Story tack'd, of which there is not the least Hint in *Ezra* or *Nebemias*. And the Story is, That upon the Disturbances given by the *Samaritans*, to the great Work of Rebuilding the Temple, which, faith *Eliezer*, they hindered for two Years, to the Year of Jubilee. *Ezra*, *Zerubbabel* and *Joshua* (for they must all join again here in so important a Transaction) gathered the whole Congregation to the Temple, and with the great and awful Solemnity of 300 Priests, 300 Children, 300 Trumpets, and 300 Books of the Law, pronounced a long, terrible and superstitious Curse and Excommunication against the *Samaritans*, by the Mystery of the great Name, to stand against them as a perpetual Curse, as the Sentence both of the Superiour and Inferior

riour House of Judgment, that is of Heaven, and the *Sanbedrim*; loading them with all the dreadful Things they could think of, both in this Life and in that to come. This Curse you may find set down in *Vorstius* his Animadversions on *Pirke Eliezer*, with some Remarks upon it. *Eliezer* adds, that they sent it to *Babylon* to the *Jews* there, and that they cursed them likewise, and that *Cyrus* by his Decree, (*Ezra* vi. 11, 12.) laid them under an Eternal *Anathema*. In these Stories you have a Specimen of the Accuracy of the *Rabbins*, when they pretend to History.

I do not much wonder at them, but I must confess my Surprize, when I find in *Epiphanius* Mistakes contrary to the express Words of Holy Writ. His Account in his Book of Heresies, (*Heres.* 8.) is to this Effect; That in the Time of the Captivity in *Babylon*, some of the Elders besought *Nebuchadonosor* that he would send some to People the Land of *Israel*, that so Luxuriant a Soil might not be without Inhabitants. Upon this he sent Colonies of four Nations, the *Cutbeans*, *Cudeans*, *Seppharuvians*, and *Anagoganeans*: These went up thither, and carried their Idols with them, and were soon after miserably worried by Lions, Panthers, and other wild Beasts. Whereupon they sent mournful Complaints to *Babylon*, and the King enquiring of the Heads of the Captivity about it, and understanding by them, that God was the Protector of the Land, and would not suffer Idolatry in it; *Ezdras* a Priest was sent with a Book of the Law, to instruct the *Affyrians* dwelling in *Samaria*, in the Law of *Moses*, which he did, as did also others who followed him. This was about the thirtieth Year of the Captivity, and after forty Years more, the Captivity ended, and the *Jews* returned from *Babylon*. I was amazed to find such a Multitude of Errors in so short a Narrative: I shall not stand to particularize them, they will be obvious, too obvious to any one who will but compare the Account with *2 Kings xvii.* and take in all the Story of *Ezra*, and the Time he came from *Babylon* to *Jerusalem*, which was
being above

above 300 Years after the Planting of these Colonies. These Errors, as to the Time of fixing the Plague of the Lions under *Nebuchodonosor*, and his sending *Ezra* to these new Planters with the Book of the Law, notorious as they be, are yet exactly copied out in a Tract concerning Heresies, bearing the Name of *John Damascen*, and publish'd by *Cotelerius*, in the first Volume of his Monuments of the Greek Church, pag. 278. And 'tis probable the great Name of *Epiphanius* may have lead Others into the same Mistakes.

His account of the Nations who made up this Colony, deserves to be a little reflected on. In that the *Cutheans* and *Cudeans* are doubtless the same, and the *Seppharuvians* are the Men of *Sepparvaim*. As for the *Anagoganeans*, *Joseph Scaliger* (*Elench. Tribær.* cap. II.) thought that Name made up of the *Hebrew* Word *Ganai*, and the *Greek* "Αράγον, both of one Signification, clapt into one Word, and that they are called *Gabinii* in the Remainders of the Chronicle of *Eusebius*. This Composition of a Word (if such it be) is much like that of our Herbalists, who call the *Vitex* or *Salix Marina* by the Name of *Agnus castus*, joining together to express it, a *Greek* and a *Latin* Word both of one Signification. But *Drusius* (*Resp. ad Minerv. Sev. lib. I. cap. 15.*) gives another account of the Word. That in the Septuagint Version of *Isaias* xxxvii. 13. we find *Anagugana*, where according to the *Hebrew*, we read *Hena* and *Ivah* or *Juva*. This had been observed of Old by *Eucherius* upon *2 Kings* xviii. 34. who saith, that after the Old Edition it was *Ana* and *Ava*. *Drusius* would read there *Anagugava*, as if it had been the Name of one Place. But he rather thinks the *Vau* in the midst of the Word to be a Conjunction, and so it may be read *Ana* and *Gava*, as it is in *Aquila*, or according to the Septuagint (*2 Kings* xviii. 34.) *Ana* and *Ava* to denote two Places, and in consequence of this Observation of *Eucherius*, I may say two Nations. By this it appears, that this Jumble of a Word made up of two, is older than *Epiphanius*; tho' the Greeks may possibly have further disguised

guised it, by changing the Letter *Vau* into *Nun*, and putting *Anagugana* for *Anagugava*. Now among so many Mistakes in *Epiphanius*, it may not be unreasonable to suppose there may be one Over-sight more, in putting this Name of two Nations twisted into one among the People of whom this Colony did consist, which he found in the Prophet *Isaiah* (xxxvii. 13.) joyned with *Sepharvaim*, the Men of which were certainly Part of the Colony we speak of.

II. We come now to the Second Period of this Sect, (and of my Discourse) in which it was fully formed and settled, and its Principles and Opinions lick'd into Shape, and fixed, which they have held without any material Alteration, even unto our Age. Before there was a strange Medley and Confusion, and the true God and Idols were honoured at the same time by the same Persons. But now their Idols were forsaken, and they professed to adhere to the true God only, according to the Prescription of the Law of *Moses*, which they had been taught. The Occasion of so great a Turn, was as follows.

I. After the Return of the Captivity of *Judah* from *Babylon*, several of the *Jews* married strange Wives of the Nations round about them; and some that did so were Persons of considerable Rank and Quality; and some ~~were~~^{else} of the Priests. In the last Chapter of *Ezra* we have a Catalogue of such, as upon the Representation of the Sinfulness of such Marriages, had promised to put away their strange Wives; and we may very well suppose these were all Persons of some Figure and Distinction, otherwise their Names would not have been recorded in so concise a Narrative as that of *Ezra* is. But some there were, who would not part with their Wives. For *Nebemias* tells, in the last Chapter of his Book, of one of the Sons of *Joiada*, the Son of *Eliashib the High Priest*, who was Son in Law to *Sanballat the Horonite*, whom he for that Reason chased from him, and

drove out of *Jerusalem* : The same was the Case of *Manasses* Brother to *Jaddus* the High Priest, who had married the Daughter of the Younger *Sanballat* Governour of *Samaria*, and who chose rather to quit his Priesthood at *Jerusalem*, than his Wife, upon the Encouragement of his said Father in Law, who, as *Josephus* tells us, had promised to advance him to the Dignity of being High Priest, and to the Government of all Places that he Commanded, which he afterwards effected. He was then Governour of *Samaria*, under the last *Darius*, but finding *Alexander* the *Macedonian* very Successful against *Darius*, he came timely over to him when he was besieging *Tyre*, with 8000 Men, treating him splendidly, and making him great Presents, as *Josephus ben Gorion* informs us. By this means, he stood very fair with that Victorious Prince, and finding him highly displeased with the *Jews*, because the High Priest, for the sake of his Oath to *Darius*, refused to send him Supplies and Provisions for his Army ; he presently strikes in, and acquaints *Alexander* with the Desire of *Manasses* and other *Jews* to have a Temple in the Countries under his Government ; assuring him (as it is in *Josephus*) that this would, by dividing, weaken the *Jews*, and render them less able for the future to make new Insurrections, as they had often done formerly. Upon this, he easily obtains leave to build a Temple upon Mount *Gerizim*, like to that at *Jerusalem*, for the performing of solemn Worship, and offering Sacrifices unto God. Now this Mountain doth not stand on the East of *Jericho*, as it is placed in *Epiphanius*, and before him in *Eusebius*, but within the Tribe of *Ephraim*, not far from *Siehem* ; yea, at so small a Distance from it, that *Zotham* could from the Top of it call to the Men of *Siehem*, (Judg. ix. 7.) That Town lying between *Gerizim* and Mount *Ebal*. The Situation of this Mountain is further ascertained, when it is added, (Deut. xi. 30.) That those two Mountains were beside the Plain of Moreh. What occasioned that Mistake I mentioned in those

two

two great Men about the Situation of Mount Gerizim, seems to have been as Relandus observes, that they did not distinguish between Gilgal, which is expressly said, (Josh. iv. 19.) to be in the East Border of Jericho, near the Place where the Children of Israel came up out of Jordan, and Gilgal, in Deuter. xi. 30. over against, or towards, or near which that Country lies, in which those two Mountains are. By this Gilgal, we are to understand Galilee : And this Part of the Country was so called, when Moses wrote the Book of Deuteronomy, otherwise its Name and Site could not have been found in that Book ; whereas the other Gilgal near Jordan, was not so called, till after the People had been Circumcis'd there, as we find, Josh. v. 9.

And this is confirmed by the Reading of the Septuagint Version, which calls the King of the Nations of Gilgal, as it is Josh. xii. 23. according to the Hebrew, the King of the Nations of Galilee. And the known Denomination of Galilee of the Gentiles, seems to agree with that Expression of the Nations of Gilgal. Both which Phrases were used, either upon Account of the mixt People who dwelt in that Country, or to denote a Part of the Country, containing several distinct Towns or Cities under the same Government, whereas generally, every City had its own peculiar King. But as to Galilee of the Gentiles, Bishop Patrick upon Joshua xii. 23. brings that out of St. Hierome, or rather out of Eusebius de locis Hebraicis, for St. Hierome is but the Translator, which gives the Matter clear another Turn, and to him carries a great deal of Probability with it, That the Denomination of Galilee of the Gentiles, was occasioned by Solomon's giving or mortgaging twenty Towns in that Country to Hiram King of Tyre, for his great Charge in providing Materials, towards the building of the Temple, and which Hiram after some Time restored again to Solomon. Whence the learned Bishop had it, That Solomon's giving those Cities to Hiram, was the Occasion of that Denom-

Denomination, I cannot tell ; for *Eusebius* only says, There are two *Galilees*, the one called *Galilee* of the Gentiles, near the Borders of the *Tyrians*, and where *Solomon* gave twenty five Cities to *Hiram King of Tyre*, in the Lot of the Tribe of *Naphtali*.

But however that be, I think we may from *Joshua* xii. 23. conclude there was a *Gilgal* hereabouts, and so need neither, with *Mercator*, make this Hill *Gerizim* to be a long Tract of Mountains reaching from *Sichem* to *Gilgal* near the Banks of *Jordan*, nor, with some *Jews*, make the Children of *Israel* march that Day they passed over *Jordan* above threescore Miles before they came to their first Night's Rest at *Gilgal*.

But to proceed, This Temple, *Sanballat* having obtained a Permission to build, immediately set about, and finished in a short Time, and died two Months after the Surrender of *Gaza* to *Alexander*, being a very old Man, as *Josephus* in the Place last mentioned tells us. Where we find further, that when the *Sicemites* saw *Alexander's* Displeasure against the *Jews* turned into extraordinary Kindness and Respect, in visiting their Temple, in remitting them their Tribute every seventh Year, and in allowing them to live after their own Laws ; when they saw all this, they also besought him to see their Temple, and to grant them the like Relaxation of Tribute every seventh Year. On which he asked, who they were that desired this, and finding they called themselves *Hebrews* and not *Jews* ; he told them, that at his Return from *Egypt*, whither he was then marching, when he should be better informed concerning them, he would do for them what should seem convenient : But of this we hear no further.

Tho' it be not necessary to give here an Account of the Reception *Alexander* gave to the Jewish High Priest, and of his Favours to the *Jews*, in which *Josephus* is very particular ; yet it is fit to tell you, that the above-mentioned *Samaritan Chronicle* (chap. xliv.) makes all those Passages between *Alexander* and *Jaddus*, reci-

recited by *Josephus*, to have been between the *Samaritans* and *Alexander*; and further adds, That he commanded the *Samaritans*, and the other *Jews*, to erect Statues to him, as other Nations did. And that to satisfie him in this Matter, they appointed that all their new-born Sons should bear the Name of *Alexander*; and that when upon his Return out of *Egypt*, he asked where the Statues were they had erected, they presently produced their Sons, and told him, those were living Statues, to every one of which they had given his Name, with which he was very well satisfied. The same Story *R. David Ganz* gives us concerning the *Jews*, and tells us, That by this means, they put by his Command of setting up his Statue in the Temple.

But to return to what is my more immediate Business. This was the Beginning of the *Samaritan's* Temple, though some *Jews* in the *Talmud* did think it much older, as it is in *R. David Ganz* his Chronology, at the Year of the World according to his Supputation 3448. *Manasses* was made the Chief Priest in it, and Officiated there according to the Rules prescribed by the Law. And thus began the formal Schism, when Altar was erected against Altar, and Temple against Temple, and the better to countenance all, an High Priest of the Seed of *Aaron* was settled to manage the Concerns of Religion there; and the *Pentateuch*, the same Law which the *Jews* had for their Guide and Rule, embraced. This brought thither many *Jews*, that were unwilling to part with their strange Wives, whom they might here retain. These *Sanballat* kindly received, allowing them Houses and Fields, and to some he gave Money also. The new High Priest also, as *Bp. Patrick* upon *Nehemiab* xiii. 28. cites it out of *Schebet Febuda*, of *Solomon ben Virga*, made Proclamation in all the Country round about, that whoever would come to his Temple, should pay neither First Fruits nor Tythes, but only make voluntary Offerings, for that God was pleased with free and

and voluntary, not with forced Oblations. By this Policy he gained many, especially of the poorer sort. And if any at *Jerusalem* were accused for eating unlawful Meats, Sabbath-breaking, or any such Offence, they presently fled to *Sicbem*, saying, They had been unjustly accused, and so found a favourable Reception. So that this Place was a Receptacle for all discontented and ambitious Persons, for all such as durst not abide under, or would not submit to the Reformation made by *Ezra*; among which were many of the *Levites*, and even of the Posterity of *Aaron*.

These Things gave Reputation to the Schism, and they began now to think themselves upon a Level with the *Jews*, and their Temple equal to that at *Jerusalem*, yea in a little time preferable to it. And they called themselves *Hebrews*, *Israelites*, the Posterity of *Joseph* the Father of *Ephraim*, and true *Ephraimites*, and Worshippers of the True God as well as the *Jews*; and hence challenged a direct Interest in the Patriarchs, calling them their Fathers, as the Woman of *Samaria* did, *John* iv. 12, 20. asserting also that the Patriarchs and their Fathers worshipped in that very Mountain. And however the *Jews*, contending for *Jerusalem* as the City which God had chosen to place his Name in, did thereupon call this Temple, the Temple of Transgressions; yet they thought it very advantageous to their Cause, that no fixed Place for the Seat of Worship was appointed in the *Pentateuch*, the only Holy Book whose Authority they acknowledged; and that if they could persuade the World, that *Joshua* built a Temple upon Mount *Gerizim*, as 'tis boldly affirmed in the 23d Chapter of their Chronicle, all would then go smoothly on their Side. As to what is suggested by *Sigonius*, (*de Rep. Hebr. L. II. C. vi.*) that it might be looked upon also to their Advantage, that God was called upon and worshipped in *Shiloh*, in the Tribe of *Ephraim*, long before the Ark was carried to *Jerusalem*; it might have been thought so, till it appeared that in this their Chronicle (*cb. xli.*) they disclaimed it, and

and charged *Eli* with a Schismatical Attempt for removing the Publick Worship from Mount *Gerizim* to *Shiloh*. The Reason of which might possibly be an Apprehension, that if the Worship in *Shiloh*, which was performed before the Ark of the Lord, had been owned by them, the Removal of the Ark to *Jerusalem*, might have been taken for a very good Plea for worshipping there.

Now upon the settling of this Worship in the new Temple, and the falling in of many *Jews* to it, the mixt People who made up the main Body of this Congregation, being mightily pleased with this new Model, threw off their false Gods and Idols, and worshipped the God of *Israel* only : But (as many learned Men believe) with some Tincture and Smatch of what they had been accustomed to, under the visible Representation of a Dove : Yea *Drusius* out of the *Talmud* tells us, That they circumcised in the Name of an Image, representing a Dove, which was found on the Top of Mount *Gerizim*, and to which they paid a particular Reverence. But this all seems to be but a *Jewish* Calumny, and one of the many Representations made of them, out of the Hatred the *Jews* had conceived against them.

But since the *Jews* have made so much with this Dove of the *Samaritans*, it may not be improper to consider it more particularly, to discern, if we can, what might be at the Bottom of it.

Now the Dove was the Banner of *Semiramis*, for whose Memory the *Affyrians* had a very great Veneration ; and the succeeding Kings of *Affyria* used the same. And the Reason why she chose the Dove for her Banner, is said to be, for that she had in her Infancy been fed by Birds, and particularly by Doves ; and 'tis likely she had her Name thence also, if we be rightly informed, when we are told, that her Name in the old *Babylonian* Language signifies a Mountain-Dove. And now it is not to be wondered at, if these

People being originally *Affyrians*, and sent by the Kings of *Affyria* out of several Parts of their Dominions to dwell in the Cities of *Samaria*, had a particular Regard for the Dove, and if they did set it up as a Memorial of their own Original, and a Testimony of Respect for, and Remembrance of that Government, by which they were placed in the Land they possessed. All this might be done, and yet nothing of Idolatry be in the Case. Or perhaps the Dove might be set up in some Publick Places by the Order of the *Affyrian* Princes, as a Witness of their being Lords of the Country; as the *Romans* for the same Reason set up the Eagle upon Mount *Sion*, and upon the Chief Gate of the Temple at *Jerusalem*; and as it is usual for Princes to set up their Arms in Places conquered by them. The Eagle indeed at *Jerusalem* was quickly taken down again, when it was found the *Jews*, out of an Abomination of Images, would rather hazard all than endure it. But the *Samaritans* were more pliable to the Will of those under whose Power they found themselves; as appears by an Instance, wherein their Religion was more concerned than it was in this. When the *Jews* were in Prosperity they professed to be *Ephraimites* and their Brethren, but when the *Syrian* Kings persecuted the *Jews* for their Religion, they drew back, disowned the Relation, and called themselves *Sidonians*. Now if either of the Cases mentioned, were the Case before us, as probably one of them was; and if their Use of, and Respect for the Dove went no further than this (as it is not safe to be very positive in the Matter) there might be Room enough, though no just Grounds for those who bare them no good Will, to find a Colour for Censure and Imputations; of which the *Rabbins* afford us Plenty upon very slender Occasions. I shall name only one of *Rabbi Azarias*, in his Book called *Meor Enaijm*, affirming as we are told, That the *Samaritans* worshipped a Dove, in Flattery to the King of *Babylon*;

bylon; which seems to have been a spiteful Improvement of what I have just now said.

But after all, Scaliger in his Notes on *Manilius* brings that out of the *Samaritan Chronicle*, which looks like a more probable Reason of their so highly esteeming a Dove; and that is, They affirm there, that *Joshua* had the Service of a Dove, whom they looked upon as taught of God, and so a kind of Divine Minister and Assistant to him. I suppose this refers to what is already mentioned of *Joshua's* sending a Letter by a Dove to *Nebicbus* in his Distress. But if we may add Conjecture to Conjecture, it may not be altogether absurd to suppose this may be a Story written after the Copy of *Mahomet's* Pretence of being instructed by a Pigeon: And if this Chronicle should be written before *Mahomet's* appearing in the World, the contrary of which as to this Version we have, *Relandus* is positive in; such a Passage might easily be slipt in by the Translator, or some Person who was not willing that Impostor should have a Pretence to Divine Instruction, which they wanted; especially when *Joshua* was looked upon by many of them, as that Prophet like unto *Moses*, whom they were to hear. Or to go one Step further, what if both of them should be supposed to take the Hint from that remarkable Passage at our Saviour's Baptism, when the Spirit of God was seen descending like a Dove, and lighting upon him, Mat. iii. 16. But these were all but Conjectures, and as such only are they proposed.

Relandus in his Dissertation concerning Mount Gerizim, (Sect. 13.) propounds another Conjecture, That, though he found nothing in their Chronicle about the Worship of a Dove, he yet thinks there is in it, what might give Occasion to that Jewish Story of a Dove placed on Mount Gerizim, which they said the *Samaritans* worshipped. And that is, where it is said, That *Babarraba* brake to Pieces the brazen Bird which the *Romans* had set up there as a *Talisman*, to discover when any Person came up to the Hill to worship.

This Bird he supposes was a Dove, though 'tis a very slender Conjecture that it was so ; for that the Dove which carried *Joshua's Letter* already mentioned, is simply called a Bird. For however a Dove may be called a Bird, yet when a Bird is simply named, it doth by no means imply a Dove, unless somewhat that went before leads us to it. But be it so, that this was a Dove, I am apt on the other hand to suspect also that some Imputation of this nature may be found older than the Time of *Adrian*, under whom this Bird is said to be set up. Or if not, it is very odd to ground a Charge of Idol-Worship upon that, for the destroying of which, the *Samaritans* do highly commend and applaud *Babarraba*. Nor doth another Suspicion of *Relandus* make any Thing to the Purpose, that if this Bird had not been said to have been placed there by the *Romans*, it might have been thought to have been placed there by themselves, to keep off Pigeons and other Birds (which could not be kept off by the Fence made about the Temple) from defiling it and the holy Mount. For we no where find that the *Samaritans* were given to that Superstition.

But the *Jews* have not yet done with this Dove's Image. *Rabbi David Ganz*, *Anno Mundi* 3881. after his Computation, hath this further to say about it, That in the Days of *Rabbi Meir*, who lived at that Time, which was about 53 Years after the Destruction of the second Temple, this Image was found upon Mount *Gerizim*, and that thereupon that Zealot of a *Rabbi* pronounced, that the *Samaritans* were to be accounted as Heathens. But not a Word is said, whether it were found where it had been hid in the Earth, or among the Rubbish of their Temple, or in the Place of Worship then frequented by them ; nor is it said they paid any Respect or Reverence to it. So that no Conclusion can be made from a Story so loosely told, but this, That the *Jews* were ready to reproach the *Samaritans* right or wrong, upon or without Occasion.

As little notice deserves another Story reported of them, by some of the *Jews*, that they were wont to offer Sacrifices in Honour of *Jephtha's Daughter*; and therefore it shall suffice to have barely named it.

II. To come now to their Principles, Opinions, and Practices. 1. The first Thing to be considered is the Holy Rule they attended to, and that was the Law, or the five Books of *Moses*. Out of these they were instructed by the Priest that came to them from *Babylon*. They discerned with what Advantage the Law was given by *Moses* to the *Israelites*, and when *Manasses* came among them, they had obtained a Temple to rival that at *Jerusalem*, and had put the Worship of God into a better Order, according to the Prescription of the Law: And this did not only draw many discontented *Jews* unto them, but drew them also off from their Idols, which they were now willing to abandon, and to worship the Lord only; though their Knowledge of him was still imperfect by reason of some Tincture of their former Notions and Opinions, which they were willing to retain so far as they could think there could be any Consistency with the Law they had received, and in the Observation of which, so far as they did comprehend it, they seemed to be more exact than the *Jews* themselves in several Instances.

They thought these Books the only Rule, and a sufficient Guide, and herein the *Sadduces* seem to have followed them. In this they both agreed, that nothing was an Article of Religion but what they found in *Moses*.

As to *Joshua*, to be sure they were not unacquainted with his History, however they took it not for any part of their Rule. They have taken it into their Chronicle, but have foisted into it, and tack'd to it many other Things out of a manifest Design, and call'd this Chronicle in its new Dress the History of *Joshua*. And as some of them took him for that Prophet they were to hear, as *Photius* in his *Bibliothec*. Numb. 230. tells us:

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out of *Eulogius*, so they dress'd up his Actions in such a manner, as they thought might be most serviceable to them.

As to the Prophets, and the other Books of the *Jewish* Scripture, 'tis certain they did not read them in their Synagogues, whether they had them at all amongst them, or were utterly unacquainted with them, is uncertain. Bishop *Walton* in the Preface to his Introduction to the Oriental Tongues (*Sect. 20.*) thinks the Reason of their receiving the Pentateuch only, might be, because that contained the Covenant between God and his People, and the Rules of his Worship, with the Promises and Threats that belonged to all; the Knowledge of which was necessary to all *Hebrews*: And so these were the only Books that went common among the People, and out of which they were instructed. The Prophets and the rest were kept in the Temple, and were read by the Priests and the Learned; but were not so well known among the People, at least till they began to read the Prophets in the Synagogues, which the *Jews* did not till after their Return from the Captivity. And if (as that Learned Bishop thinks) this were the Case of the *Jews*, we cannot expect it should be so well in this respect with the Ten Tribes, or those who lived under the Kingdom of *Israel*. For when the Schism began between the Ten Tribes, and the Tribes of *Judah* and *Benjamin* by *Jeroboam's* means, the Canon of the Scripture could not be settled; for the greatest Number both of their Historical and Prophe-tical Books were not written till after the Captivity of the Ten Tribes: And such as were written in the space of Time between *Jeroboam's* dividing from *Judah*, and *Hoshea* the last King of *Israel*, were not received by the *Israelites*, because they were under a distinct Government, and went not up to *Jerusalem* to worship, and little minded what was done and received there in the Kingdom of *Judah*, especially since the Prophets prophesied very severe Things against the Ten Tribes and the Kings of *Israel*, for the corrupt Worship they had

set up and maintained, in opposition to that at *Jerusalem*, and for their shameful Idolatry. And the Priest sent from *Babylon*, being one of the Priests who was carried Captive thither out of the Land of *Israel*, it cannot be thought he should engage those he was sent to instruct, to receive any other Books, but what had been received by the *Israelites*. And however *Ezra*, after the Return of the *Jews* from *Babylon*, did settle the Canon of the Scripture (as we term it), it is not strange that no more than the Pentateuch, which they had been accustomed to, was received by them, who were now in open Enmity with the *Jews*, and did them all the spiteful, ill Offices they could, and who wculd have been convinced and condemned by the Prophets, had they received them ; for they did expressly declare, that *Jerusalem* was the Place which God had chosen to put his Name there, which was a sufficient Bar against their receiving them.

And now, if they thus rejected the other Books of Scripture which the *Jews* received, no wonder if they did not admit those Traditions which arose after this Age, and overspread the *Jewish* Church, notwithstanding the glorious Pretence of their having been given them by *Moses* by Word of Mouth, as received by him from God upon Mount *Sinai*, and by the same way deliver'd down from one Generation to another, till they were collected into a Body after the Destruction of *Jerusalem* in the *Mischna* by *Rabbi Jeshudah Hakkadoch*, who lived about the Year of Christ 150. That Book was publickly read in the Schools of the *Jews*, and by the Addition of the various Observations and Disputations of the *Jewish* Doctors, was improved into that voluminous Work called the *Talmud*. Under which Name the *Jews* have two Collections, the one bearing the Name of the *Jerusalem Talmud*, the Work of *Rabbi Jochanan*, who died about the Year of Christ 279. The other called the *Babylonian Talmud*, was begun by *Rab Ase* and finished by *Rab Avina* about the Year 500. And these Traditions of theirs, for all their pretended Antiquity,

quity, if we consider the many Dispersions and the unsettled Condition of the *Jews* in the World, might long e're this have been as unknown to them as to the *Samaritans*, had it not been for the Diligence of the aforesaid *Rabbies*.

Upon this account of adhering closely to the Letter of the Law only, yea without any Liberty in the Translation, but exactly rendering Word for Word, it is, that *Morinus* in a Letter to *Petrus à Valle* (*Antiquit. Eccl. Orient.* pag. 159.) tells us, that the *Talmudists* join the *Samaritans*, whom they call *Buteans*, with the *Karaites* or *Textuaries*, certain Hereticks as they reckoned them, who admitting of no Traditions, kept scrupulously to the very Letter of the Scripture. *Relandus*, in the close of his Dissertation concerning the *Samaritans*, gives us seven other Instances wherein these and the *Karaites* agreed.

That then which was known to come from *Moses*, they received: And if their Account be true, they were not beholden to the *Jews* for that. For they say, that *Moses*, beside the Original Book of the Law laid up in the Ark, caused twelve Copies to be written, for every Tribe one, which were delivered to them for their Use. But however that be, there is no Doubt but it was to be found among those who were left in the Land by *Tiglath Pileser*, who is not to be supposed to have carried all the People away into Captivity, but to have permitted many of the meaner Sort to continue in their Native Soil. And to be sure the Priest, who was sent to teach the New Colonies *the manner of the God of the Land*, 2 Kings xvii. 27. brought the Book of the Law along with him. So that it is easie to be satisfied how they might come by that Book, notwithstanding the Disputes among the Learned, whence they should have it.

This Book of the Law they thus adhered to, and it hath been read in their Synagogues all along; and their being so observant of it, made *Rabban Simeon ben Gamaliel*, contrary to the manner of the *Jews*, declare him-

himself so much in their Favour, as to say, That a *Cuthean* was in all things as an *Israelite*; and at another time to own, That in whatever Precept they exercised themselves, they were more accurate in it than the *Israelites*, at least till *Hircanus* destroyed their Temple. Thus Dr. *Lightfoot* (*Centur. Chorog. in Matt. Cap. lvi.*) out of the *Jerusalem Talmud*. And *Maimonides*, as I find him cited by *Relandus* (*De Samaritanis N. 3.*) though he mention that Story of the Dove found in *Rabbi Meir's* Time, and the Charge of Idolatry grounded upon it, yet owns that having of Old Time been Idolaters, they afterwards learn'd the Law of *Moses*, and took it in its plain Literal Sense, and observ'd the Precepts which they thought Obligatory, with the greatest Accuracy and Zeal; and are accounted for such as believe the Law, and worship one God without Idolatry. Upon the whole therefore, I cannot guess why *Erasmus*, in his Notes upon St. *Hierome's* Dialogue against the *Luciferians*, should express himself so loosely, as to say, *They did not reject the whole Law*, which Words imply, That they received but little of it, and do not very well consist with that qualifying Expression which follows, *That they dissented in some Things.*

Of this Pentateuch they had a *Samaritan Version*, or a Translation made out of the *Hebrew Samaritan Text* into their *Samaritan Dialect*, or the *Chaldee Samaritan Speech*, which is thought to be very Old, and to have been made for the Sake of such *Jews*, as joined to them in good Numbers after their Return from their Captivity in *Babylon*, where the *Hebrew Tongue* had been disused, and in a manner forgotten, and become almost unknown to the common Sort, who had accustomed themselves to the Use of the Language of the Country, where they were detained Captives, so that those who were born in or after the Captivity generally understood the *Chaldee* only.

Of this Version, *Hottinger* gives a large Account, in a Dissertation of the Translations of the Scriptures: They have also an *Arabian Version* of the Pentateuch,

but by whom made, or in what particular Age I cannot say, only in general, that it seems to be of later Date, and I suppose was made since the *Mahometans* became their Masters, under whom they found it necessary to learn and take up the *Arabian Tongue*, which they now commonly use, and have done for several Ages.

But besides these, they had a peculiar *Greek Version*, which *Hottinger* supposes might be made about the time of *Alexander the Great*; and if that be allowed it is older than the *Septuagint Version*. There are two Questions made about it; the first, whether there be such a Translation; the second is about the Author of it.

As to the first Question, Whether there be such a Translation? There are indeed who do very much doubt of it. But some of the *Greek Fathers*, who seldom cite any thing but in their own Language, and of whom we have not the least Account, no not of the Learned *Origen* himself, that they understood the *Samaritan Tongue*, do mention the *Samaritan*; and since they do so, there appears no just Cause for such a doubt, and we may fairly take the *Samaritan* referred to by them, for the *Greek Version* used by the *Samaritans*. Mr. *Le Long's Conjecture* in this Case, will hardly be thought worthy of so great a Critick, That when the *Greek Fathers* mention the *Samaritan*, they mean not a *Greek Translation*, but the *Samaritan Text*. And why so? Even because they might be informed by the *Samaritans* themselves, whom they might upon such occasions consult, what the *Samaritan Reading* was. It is very true, they might do so, but some of them might be sent upon a long Journey to have the Reading of a particular Text, that happened to come under their Consideration, declared to them.

That therefore there was such a Version may very well be affirmed, but it is not so easy to determine the second Question, Who was the Author of it? Many do suppose it was *Symmachus*. He was indeed a *Samaritan*,

ritan, and he made a Greek Version ; but it doth not therefore follow, that the Translation they used should be his Work ; nor is it likely they would embrace a Version made by one who was not of their Opinion, and who owned Books which they received not. For he was become a Jew before he made his Version, which was not of the Pentateuch only, but of the whole Old Testament. But to take a more particular Account of him, He was first a Samaritan, and a Man of Learning, but being not esteemed among them, as he thought he deserved, he fell off to the Jews, and was Circumcised a second time, as the manner was with both Parties, when any Man went from the one to the other. From the Jews he went over to the Ebionite Hereticks, and is believed then to have made his Version, of which he gave out two Editions. And F. Simon goes so far as to affirm, that it was commonly thought he made his Tranlation, out of the Hatred he bare the Samaritans, (Critic. Hist. L. II. c. 9.) and his known Pride makes that Opinion not improbable. No very likely Proof that the Samaritan Version was his. Besides he liv'd about the Year of Christ 200, and if that Version called the Samaritan, were done by him, it will be so far from being older than the Septuagint, or but equal to it, that it will be above 400 Years younger: Indeed Fabricius, in his *Bibliotheca Græca*, Lib. III. c. 12. argues in favour of it after this manner, That he thinks it fit to be observed, that the Christian Writers, as they generally meant Aquila's Version when they appealed to the Hebrew ; so when they praised the Samaritan, they had respect unto this Version of Symmachus. For that he is the Author, Fabricius is persuaded, because when the Fathers mention several Greek Versions, they never speak of that of Symmachus and the Samaritan both at the same time ; and because it is strange if there were a Samaritan different from that of Symmachus, that Origen should leave it out of his Hexapla ; or if it were not omitted there, it is as strange that Ancient Writers should say nothing of it,

when they speak of that Work. Upon the whole he concludes, that perhaps the first Edition, which seems not to have been in that Work, is what the Ancients cite by the Name of the *Samaritan*. But now to all this, If any one should say, That the Fathers, in any Work of theirs come to our hands, might not have occasion to mention both these Versions upon the same place ; and that *Origen* might not be concerned to take Notice of the *Samaritan* in his *Hexapla*, because it went no farther than the Pentateuch, and so came not up to his Design. If any one should make these Replies, I do not see but they may be esteemed sufficient Answers to the Arguments they are opposed to. For I will not affirm, that M. *Le Long* hath cut off one Branch of the Proof, when he saith *Procopius Gazæus* cites both these Versions in one Page in the beginning of his Commentary on *Deuteronomy*; tho' it must be esteemed as most probable, that he means by those two Names, the *Samaritan*, and the Version of *Symmachus*, two distinct Versions ; and, that he would not call the same Version by two different Names, in the Compass of five Lines.

But I shall leave all to the Judgment of the Learned, and add only this, That when *Fabricius* affirms *Hottinger* to acknowledge that *Symmachus* translated the Pentateuch out of the *Samaritan*, it seems to be a Slip of his Memory : For *Hottinger* in the Place cited (*Thesaur. Philolog.* pag. 302.) having instanced in many Places of the Pentateuch, where the Septuagint varying from the *Hebrew*, doth exactly agree with the *Samaritan*, he only says, We may hence discern, that some Authors do not without Reason think the Greek Version was made out of the *Samaritan*; for here he speaks not of that Version of *Symmachus*, but of the Septuagint. How this Version, which was look'd upon as an exact Translation, comes to differ from the *Hebrew*, it is not my Business now to enquire ; he that is desirous to know, may see the Conjectures of the Learned concerning it, in the Book of *Hottinger* already cited, pag. 303. &c.

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The same *Hottinger* in his Dissertation concerning the Translations of the Bible (pag. 145.) tells us, that some great Men were of the Opinion, to which he could not assent, That this *Samaritan Greek Version* was made by *Dositheus*, that *Samaritan Impostor*, out of that Edition which the *Babylonians* and the *Palestines* used, and that *Greek* which the *Hellenists* receiv'd.

JJ. The *Jews* having conceiv'd an irreconcileable Hatred against the *Samaritans* upon account of their Schism, thought they could never lay load enough upon them, and therefore laid two very severe Charges against them with Relation to their Rule; the one of corrupting the Law; the other of worshipping Images contrary to the Law; both which I shall consider here, because of the immediate Respect they bear to their Rule.

As to the Charge of Corruption. *Aben Ezra*, in the Preface of his Commentary on *Ester*, said they began the Book of *Genesis* with a notorious Corruption, putting *Ashima* for *Elokim*, the Name of an Idol of the Men of *Hamath*, for the Name of the Lord, and reading, not *the Lord created*, as it is in the *Hebrew*, but *Ashima created*. But this is a meer Calumny of the *Jews*, and is not to be found in their Pentateuch. And *Aben Ezra* it is like took it upon trust, for I can scarce think a Person of his Character would have said it, if he had ever seen their Book.

In *Deuter. xi. 30.* they have *Sichem* at the End of the Verse, which is indeed an Addition to the Text, and therefore ought not to have been made: But it may have a softer Name than a designed corrupting of the Text; for it serves no ill Purpose, nor doth it lead the Reader out of the Way, but serves only for the clearer Explication of the Place, shewing whereabouts the Plain of *Moreb* lay: It might probably be first put in the Margin, and afterwards, by the Unwariness or Ignorance of the Transcribers, creep into the Text. And I am the more inclinable to think this may be the Case, because *Rabbi Eliezer* says nothing of it, (if it were

were so Old as his Time) when he bears hard upon them for an Alteration made in *Deuter.* xxvii. 4. where *Gerizim* is put for *Ebal*. And in this Change there is a plain Design, to wit, to gain the more Repute to their Assertion, That their Altar was made of those very Stones, which the Children of *Israel*, shortly after they came over *Jordan*, set up, as the *Hebrew* Text says, upon Mount *Ebal*; as if that had been the very Altar which *Joshua* built there, *Josh.* viii. 30. So that here the *Jews* have just Reason to complain. Bishop *Walton* hath another Conjecture about this, and (*Proleg.* II. in *Bibl. Polyglott.*) thinks it probable, that this Alteration was made by *Manasses*, to gain Reputation to his new Temple, and that their other Books might receive the Error from that Book which was in the Temple. And that which might prepare them the more readily to swallow the Deceit, was, that it might seem Mount *Gerizim*, from whence the Blessings were pronounced, should be a more agreeable Place for erecting an Altar to the Lord, than Mount *Ebal*, from whence the Curses were denounced. And if this were admitted, then the Alteration would look rather like a restoring of the Text, to what it probably had been at the first, than a Corruption of it. But all this is Conjecture, the Fact is evident, but when and by what Person committed, it is uncertain. As is also what next follows. For how *Deut.* xxvii. v. 4, 5, 6, 7. came to be inserted instead of the Tenth Commandment, in *Exodus* xx. 17. and *Deut.* v. 21. is what we have no particular Account of; and yet it plainly is so, and must be left at the *Samaritan's* Doors; because it so manifestly serves the Design of the last mentioned Corruption.

Hottinger is Zealous for the *Hebrew* Text against the *Samaritan*, and spends Six pages in his *Thesaurus Philologicus* p. 296, &c. in reckoning up several Places wherein that differs from the *Hebrew*. And *Morinus*, who first published the *Samaritan Pentateuch*, which had been unknown to the Christians, to the Western Church at least, from the Age of St. *Hierome*, is as Zealous

Zealous for the *Samaritan*. And Bishop *Walton* in his Preface already mentioned is so favourable to it, as to affirm, That their Pentateuch differs very little from that of the modern *Jews*. Some Variations will be found in different Copies, and 'tis next to a plain Im- possibility, to secure Books which be often transcribed from them. And indeed it is much to be taken notice of, that after above 2000 Years Discord between the two Nations, the two Books vary as little the one from the other, as almost any Classick Author, which hath been read in the intermediate Ages, hath in less time varied from itself, by the unavoidable Slips and Mistakes of so many Transcribers. And what F. *Si-mon* hath to this Purpose, in his Critical History of the Old Testament, Book I. chap. II. is very considerable, That we ought to suppose as a certain Truth, that before the *Jews* gave themselves to follow the Corrections of the *Masorat*, the Transcribers seldom troubled themselves with adding or cutting off of certain Letters, which properly constitute the Vowels in the *Hebrew* Tongue. This alone, (if allowed by the Learned) is what may occasion many Variations between the two Texts.

But the abovenamed Bishop says further, That he scarce finds any Instance of wilful Corruption in their Pentateuch, except what are already mentioned. None of *Dositheus* that *Samaritan* Impostor's Corruptions to prove himself to be the *Messiah*, appear now in it, tho' Antiquity spake much of them. And what we find cited out of that Book many Ages past, is now to be found in it : So that it appears to be the same it was much more than a Thousand Years ago ; yea, in some places it gives Light to the *Hebrew* itself ; and so far is it (as some have supposed) from being made out of the Version of the Septuagint, that the Old *Hebrew*, out of which that Version was made, seems rather the same with the *Samaritan*. This was the Judgment of that Learned Bishop, who was excellently well fitted to be a good Judge of any thing relating to the Eastern

stern Languages and Learning. And to this seems agreeable what St. *Hierome* asserted of old, That they wrote the Law with the same Letters the *Jews* did, the only Difference was in the Figure of the Letters, and the Apices.

After these great Men I have named, and others whom I might have added, who have not altogether agreed in their Sentiments about this Matter, I shall not presume to interpose, but leave the further discussing and adjusting of it, to such as are better acquainted with those Studies. Only this I think I may say, That this Charge of Corruption, however in some measure deserved, hath more in it of Ill-will than Evidence, and carries the Matter much beyond what there is Reason for; and that the Instances are not many, and such as do not alter the Law, the two before insisted on excepted. And if then there be, as Dr. *Lightfoot* says, upon *Matth. x. 5.* a different Flexion of some (should we say of many) Words, yet with the Doctor's good leave, I think it is not presently to be called a wilful Corruption, and an Argument that they hated the *Jews* worse than Heathens, and would not so much as speak as they did. This is carrying the Matter too far: For who knows not, that in the same Language, in divers Parts of the Country where it is spoken, there be different Dialects, and a great many Varieties and Peculiarities, without any Design of making the same Language not to be the same? How shall we otherwise account for the several Dialects of the *Greek* Tongue? Not to mention the modern local Differences in the *German*, or our own Language; and which are to be found more or less in all Living Languages. Yea, that the *Hebrew* Tongue itself was not altogether without these, may appear from that Instance in *Judges xii. 6.* of the *Ephraimites* pronouncing *Sibboleth* instead of *Sibboleth*. For this Reason, I think it too severe in the Doctor, and too like his old Acquaintance the Rabbins, to imagine upon this Account that they proposed to themselves, professing the same Law of *Moses*, to make it

look

look as unlike the Jewish Text, as might consist with the keeping in some measure to the Sense of it. It is a much more favourable Judgment that hath been passed upon that Pentateuch by another Learned Person, That if we will shew our selves Candid, we cannot but grant, that where that varies from the *Hebrew*, it is generally by way of Illustration or Paraphrase.

I shall close this long Discourse, with an Observation of another kind, which I find hath been made by Learned Men. That the Differences between the two Pentateuchs being no more considerable, it is a noble Evidence, as great as a considering Man can wish for, That the *Jewish* Law hath not been corrupted nor interpolated ; for had any material Alterations been made therein, they would have been discovered by the *Samaritan*. The two Copies are a kind of a Check each upon the other ; and being kept in opposite Hands are a greater Security against Falsifications. And therefore Rabbi Joseph Albo in his Book of Articles did with good reason say, That the *Samaritans* being Enemies to the *Jews*, having an *Hebrew* Copy of the Pentateuch, in all Things agreeing with theirs, it was not possible the *Hebrew* Books should be corrupted during the Captivity, for that their Integrity is attested by them. And that Rabbi had reason to think that Attestation good, because they were instructed in, and therefore must be supposed to have the Copy of the Law before the *Jews* were under that Calamity of the Captivity in *Babylon*. The wise Providence of God hath thus brought this Good out of that great and lasting Division, That the very Schismaticks and Dividers from the *Jews*, afford a strong Testimony to the *Jewish* Religion and Revelation against Deists, and such as are not willing to be under the Direction of any Divine Manifestations.

The other Accusation of worshipping Images contrary to the Law their Rule, requires also some Consideration to discern how much there was in it. Not to repeat what hath been already said about the Image

of a Dove. It is plain from *2 Kings xvii.* that before their Temple was built, they had their Idols in the Houses of the High Places, even the Idols of those Countries from whence they came. But after that, tho' we cannot assign the particular Time of, and Steps to it, yet before our Saviour's appearing in the Flesh, they had forsaken and laid them all aside. For had they continued them in their High Places, or brought them into their Temple, the *Jews* would not have been mealy mouthed, but would have charged it home upon them. And yet nothing of this Nature is mentioned as the Reason why *Hircanus* destroyed their Temple above an Hundred Years before our Saviour's Nativity. And for the Rabbinical Stories which we meet with of later date, we shall by and by see, that they fall very short of making good so severe a Charge. There are indeed very Learned Interpreters, who suppose they were still guilty in this Matter, from our Saviour's Words to the Woman of *Samaria*, John iv. 20. *Ye worship ye know not what.* But the Question is proposed ver. 20. not concerning the Object of Worship, or who was to be worshipped; but only of the Place where God was to be worshipped, whether on Mount *Gerizim*, or at *Jerusalem*. Our Fathers worshipped in this Mountain, and ye say, that in *Jerusalem* is the Place where Men ought to worship. The Answer is (I think) to be taken in a Sense agreeable to the Question. Our Saviour therefore, having told her, ver. 21. That the Time was coming when God's Worship was not to be confin'd to the one or the other, to any particular Place, he adds, *Ye worship ye know not what, we know what we worship, for Salvation is of the Jews.* Ye are still Ignorant and Short in the Knowledge of the true God, of his Will, and of the Revelations he hath made concerning his Worship. For the Law which ye have receiv'd did not fix it to any determinate Place, but mentioned only in general, That *unto the place which the Lord your God shall choose out of all your Tribes to put his Name there, even to his Habitation shall ye seek, and thither thou*

thou shalt come, Deut. xii. 5. The Law had not fixed this Place, but we have better Knowledge of it, by the further and more particular Manifestations God hath given us by his Prophets, whom ye not receiving, ye are still in Ignorance : But we by them are instructed in a more particular Understanding of what the Law laid down only in general Terms, that *Jerusalem* is the Place which God had chosen to put his Name there, and to be the Seat of his Worship. And from us comes that Knowledge that informs us in the right Worship, both how and where it is to be performed, that it may be accepted by him, and we be heard and favourably receiv'd in the performance of it. So that I perceive not, how from the Words of our Saviour to the Woman of *Samaria*, any Charge of Idol or Image-Worship can be drawn up against them.

What, about our Saviour's time and afterwards, was objected against them in this matter, seems a Stretch of the *Jews*, who hated them as pertinacious Schismatics and Hereticks, and such as could not therefore be rendered too Odious. See what Dr. *Lightfoot* on Matth. x. 5. brings out of the Book called *Avoda Zarab*. *Rabbi Is'mael ben Josi*, went to *Neapolis*, (that is, to *Sichem*, or at least the Town that arose out of the Ruins of *Sichem*, which were shewn in the Days of *Eusebius* in the Suburbs of *Neapolis*) He in discourse with the *Samaritans*, delivered himself thus, I see that ye do not worship this Mountain, but the Idols that are under it, according to that which is in *Genesis* xxxv. 4. *And Jacob bid them* (to wit, the Strange Gods which his Family gave him) *under the Oak which was by Sichem*. 'Tis a very surprizing way of charging them with Image-Worship, to find them performing it to Images buried under Ground above 1600, perhaps near 2000 Years before ; for I know not the precise Time, in which that sharp-sighted Rabbi lived. Now, that so odd a Charge might look like something, and be thought to have some Foundation ; they give us an Addition to this fine Story, out of the Book called

The Great Genesis. That when *Rabbi Ismael* taxed them with worshipping those hidden Images, they said among themselves; Now he knows these Images be hidden here in this Mountain, he will come by Night and steal them away, and therefore they consulted to kill him; but he fled away by Night and escaped their Hands. Fools as they were! Never to consider, that he, whose Eye could discover what had lain hidden under ground so many Ages, might easily discern what was plotting against him, it may be in the next house to him.

But it may be look'd upon as very strange, to charge them with worshipping Images they were never concern'd with, and which never belonged to them. *Epiphanius* therefore gives us another Story that comes nearer to them; and that is, That the Idols of the four Nations which he had told us were planted in *Samaria*, when they intirely took up the Mosaical Law, were buried in that Mountain; and that therefore, tho' they had openly thrown off Idolatry, they were notwithstanding found guilty of it, in worshipping those hidden Images; when it seems, they never thought of any such thing. But how were they found guilty of it? Even because they turned towards that Mountain when they prayed, as the *Jews*, wherever they were, turned toward *Jerusalem*. As wise and as home a Charge as the other, and notably proved. And who can escape being confounded, when such Arguments are produced against him? I shall not pretend to confute them, it is enough to repeat them, they are seen thro' by their own Light.

But perhaps *Epiphanius* did not tell his Story to the best Advantage, so as to shew the Force of the Argument, Therefore *Theophanes Cerameus* a Greek Bishop of the Ninth Century, or as others judge, about the Year 1040, steps in to give a clearer Account of the Matter in his 38th Homily, as it is cited by *Relandus*, (*De Samarit. Sect. 24.*) the Sum of which is, That when the King of *Babylon* sent *Esdras* to initiate these New Inhabi-

Inhabitants of the Cities of *Samaria* in the *Hebrew Rites*, the Men of the four Nations whom he came to instruct how to fear the Lord, being afraid he would destroy their Images, they hid them in a secret Place in the Hill, persuading the *Samaritans*, that in what Place soever they were, they should turn their Minds to the Hill, and so worship and pray to God. This seems to charge home indeed, but being built upon a false Foundation, it can challenge no great Regard: Besides, this is not the only pretty groundless Story this Author dresses up, and presents us with.

Had they really been guilty of this Crime, the *Jews* could not have wanted better Arguments than such Stories to have proved them so. But they were willing to take up any thing that might render that People odious. And *Relandus* thinks there is in their Chronicle, (*chap. 40. and 42.*) what being misunderstood, might give Occasion to the Rise of these Stories; and that is, That in the Time of *Ozi*, who was High Priest about 360 Years after the *Israelites* came into *Palestine*, the sacred Vessels, were by the Command and Direction of God, hid in a Cave upon Mount *Gerizim*; which when after some time the Priest would fetch thence again, they were not to be found. This High-Priest he thinks was neither *Ezra*, who never was High-Priest, nor *Eli*, as *Hottinger's* Suspicions were, but rather *Uzzi* the fifth after *Aaron*. I find no Ground for this Story, nor can I discern what it aims at; unless it be framed out of an Apocryphal Story in the second Chapter of the second Book of *Maccabees*, of *Jeremiab's* hiding the Tabernacle, the Ark, and the Altar of Incense, in a Cave in Mount *Nebo*. For what Purpose this should serve I cannot see, unless it be to shew an Affectation of Aping every Story that is Singular, and out of the common Way, as it is sometime seen in the wise Monkish Legend-Writers. For I do not perceive how it could contribute any thing to the Holiness of the Hill, that the sacred Vessels had been hidden there, and could never be found again.

But

But however, somewhat of it was believed by the *Samaritans*, as appears by the History of that Impostor in *Josephus*, who pretended to shew his Country-Men the Sacred Vessels hid by *Moses* in that Hill. The Story you shall have hereafter ; I shall now only take notice, that *Relandus* would have *Ozi* be read in that place of *Josephus*, instead of *Moses*, who never went over *Jordan*, and by consequence could not hide the Holy Vessels in *Mount Gerizim*.

There is a Passage in St. *Austin*, in his Book of Heresies, which is made use of in this Cause, and it is this, That *Simon Magus* being desirous to be taken for *Jupiter*, would have his Followers adore his Images, and those of his Strumpet *Helena*. But this makes little to the Purpose : For grant that *Simon* did desire this, it follows not that the *Samaritans*, the Schismatical Embracers of the Pentateuch, were therefore Worshippers of Images. For however *Simon's* Disciples were *Samaritans* by Nation or Habitation, they were not *Samaritans* by Religion, nor doth it appear that *Simon* himself was such. Because *Herod* when he new built *Samaria* and called it *Sebaste* in honour of *Augustus*, placed in it 6000 new Inhabitants, the most of whom we may justly suppose (if not all of them) were Heathen Idolaters, since he erected a Magnificent Temple to *Cæsar* in the midst of his new built City ; as it is in *Josephus* in his first Book of the Wars of the *Jews*, Chap. 16. None can doubt, but that he built that Temple for the Use of his new Colony ; and as for *Simon* himself, his Desire of being taken for *Jupiter*, shews plainly enough, that he was not of the *Samaritan* Religion.

But however these Imputations carry the Matter far beyond what there was any real Cause for ; yet, after all their Pretences of cleaving to the Law, and to be *Israelites*, they were not always true and firm to their Pretences ; they could temporize and prevaricate when Danger threatened them, and their worldly Interest was sometimes dearer to them than their Religion, which they could disguise and play fast and loose with.

with. This appears from a Letter they sent to *Antiochus Epiphanes* King of *Syria*, when he persecuted the *Jews*, and caused their daily Sacrifice and Worship to cease. They seeing the Calamitous Condition of that Nation, and fearing the Storm might reach them also, as Observers of the same Law; and finding already some Molestations upon that score from the King's Officers: They in this Letter disowned their boasted Relation to the *Jews*, and called themselves *Sidonians*; saying further, That their Ancestors had indeed by a Pestilence been induced, after an old Superstition, to take up the Observation of that day which the *Jews* call the Sabbath, and having erected upon Mount *Gerizim* a Temple unto God, who hath no Name, they offered Sacrifices therein. And after these Declarations, pray the King that his Governours might no further trouble them, as allied to the *Jews*, nor charge them with those Accusations which were peculiar to the *Jews*; and that their Temple might by his Order be called the Temple of *Jupiter of Greece*. The Copy of this Letter is in the Twelfth Book of *Josephus*, Chap. 7. By this Baseness they escaped the Storm that was ready to break upon them; but it justly rendered them more odious to the *Jews*, and a Colour was thereby afforded to the Imputation of Idolatry. *Sigonius* tells us further, (*De Rep. Hebr.* L. II. c. 6.) that the King did, without any gainsaying from them, dedicate their Temple to *Jupiter Hospitalis*: Nay, 2 *Maccab.* vi. 2. 'Tis said to be so called at the Desire of those that dwelt there; which Words, I suppose, refer to their Request, that it might be called the Temple of *Jupiter of Greece*: How they behaved themselves when that was done, we have no Account. But this may be observed, that when they took so much Pains to persuade the King they were not of the *Jews* Religion, and did so notoriously prevaricate to secure themselves from Persecution, they made not the least mention of any Image to represent the Deity amongst them,

them, which alone would very effectually have shew'd them not to have been of the *Jews* Religion.

III. The next Thing, according to the Order I proposed, to be taken notice of, is the Place where they worshipped and performed their solemn Service according to the Law. At first they worshipped and sacrificed in the Houses of the High Places, *2 Kings xvii. 32.* But when the Temple was built upon Mount *Gerizim*, their Sacrifices, and publick Worship were confined to that, as the *Jewish* Worship was to the Temple at *Jerusalem*. This Mountain (as I have already shewed) was hard by *Sichem* or *Naplouse*, as it is now called for *Neapolis*, the Name given when it arose out of the Ruins of *Sichem*, and is now the chief City of that Part of *Palestine*. It was called in the *Hebrew* and *Samaritan* Books *Hor Gerizim*, the Mountain *Gerizim*; from which Appellation *Eupolemus* the *Greek*, formed his *Argarizin*, which he interpreted the Hill of the most High. Another *Greek*, *Marinus*, as it is in *Photius*, calls it *Argarizes*, but in *John Malala's Chronography*, it is *Arparizin*. This Hill, Travellers of late Ages tell us, is still a very pleasant Hill, furnished with Gardens, Vineyards, Plantations of Olives, and Springs. This was pitch'd upon as very proper for that Purpose, being the very Mountain from which God appointed the Blessings to be pronounced to the People of *Israel*, as the Curses were from Mount *Ebal*, *Deut. xi. 29.* And the Quality of the two Hills seems to bear somewhat of Suitableness to that Designation, that from whence the Curses were denounced being in a manner a bare dry Rock, the other from which the Blessings were proclaim'd a fruitful Hill. Hence they affirmed this to be the House of the Sanctuary of God, calling it the blessed Mountain; asserting, that the Patriarchs worshipped there; that *Joshua* built there a Temple, and settled the publick Worship of the People of *Israel* in it, so soon as he had placed the Tribes in their Inheritance. This they pretended, and therefore upon this Moun-

Mountain they offered their Sacrifices upon the Passover and the other Festivals; and contended for the worshipping here in Opposition and Preference to *Jerusalem*. And to conciliate more Honour to the Altar they sacrificed upon, they affirmed it was made of those very Stones which the Children of *Israel*, after their coming over *Jordan*, set up there and plaistered over with Plaister, as it was commanded, *Deut.* xxvii. 4. To make which good, they corrupted that Text, and put *Gerizim* instead of *Ebal*, as hath been already said: This they affirm, but we find nothing by the comparing *Deut.* xxvii. 2, 4. with *Josh.* iv. 20. to induce us to believe that the Stones mentioned in both places were the same, but that they were plainly divers the one from the other. Nor doth it appear from *Deut.* xxvii. 2, &c. that the great Stones set up and plaister'd over, and upon which the Words of the Law were written, were the same with the Altar there erected for the Solemnity there spoken of, and which *Joshua* celebrated *Josh.* viii. 30, &c. however *Josephus* and some of the *Jews* fancied the Inscription was upon the Altar. For there seems a distinct Command for the one, ver. 2. 3. and for the other, ver. 5. as of two different things; and the Stones design'd for that Inscription were to be set up before the Altar was built; the Intention of it being, that they might be thereby put in mind to observe the Words which were there written. Thus the Learned Bishop *Patrick* upon the Place; and if we carefully read the fourth and fifth Verses, the Distinction between them will be plain. And it further seems hence, that the one were like Monumental Pillars set up to put the *Israelites* in mind of their Covenant, by preserving the Words of it, openly exposed to the Eyes of all; and the other was design'd for offering up their Sacrifices to God.

As for the Proof of the Holiness of this Mountain, given by a *Samaritan* to *Rabbi Jacoban*, as it is in *Berescheth Rabba*, Sect. 32, because it was not over-flown by the Deluge, it is not only false, but very silly

too ; but however it might be apposite enough, and fit to be offered to some of the *Jews*, who had the same Opinion of the Land of *Israel*, that it was untouched'd by the Waters of the Flood, because it was an Holy Land, as *Relandus* tells us in his Dissertation concerning this Mountain, *Sect. 12.*

Another thing Dr. *Lightfoot*, on *John iv. 20.* thinks might encourage them to set up this Temple in Competition with that at *Jerusalem* ; that the second Temple wanted several glorious Prerogatives of the first, such were, the Ark of God, the *Urim* and *Thummim*, the Holy Fire, the Glory of God appearing over the Mercy-Seat between the Cherubims, and the Spirit of Prophecy. These noble Testimonies of the divine Presence begat an awful Reverence in the Minds of Men in the Time that *Solomon's* Temple stood ; and the Absence of them must needs abate of it in the Time of the second Temple. And when these glorious Things were departed, the Biass of Ambition, or Pleasure of Novelty might make Men apt to imagine, that another Place might be as acceptable to God as *Jerusalem*, now that he had withdrawn those Favours from it, especially if that other place had some pretended or imaginary Marks of the divine Approbation.

About the Year of the World 3838, *John Hircanus* Prince and High-Priest of the *Jews*, destroyed this Temple when it had stood somewhat above 200 Years ; and within two or three Years after, utterly razed *Samaria*, supposing he might by doing this put an end to that *Schism*. But in vain ; for notwithstanding this, they still continued to pray there, and to offer their Sacrifices upon the three great Annual Feasts : And even to this last Age, their High-Priest hath lived there, and yearly sent forth thence his Circular Letters concerning the Time of the Passover and the other Feasts to those of his Religion who dwelt in distant Places, as Bishop *Walton* tells us out of *Morinus* in his forecited Preface. But what he adds of their despising the noble Temple which *Herod* built in *Samaria*, and pre-

preferring this Place before it, must be an Inadvertency in that great Man, because that Temple of *Herod* was not designed for their Use, but for the new Colony he placed in *Samaria*, and was erected to the Honour of *Cæsar*, or, as some will have it, to *Jupiter*.

IV. I come now to their Opinions and Practices, wherein for the most they concurred with the *Jews*, as having the same Law, tho' in several particulars they varied from them in the Observation of the same Precept, as will appear by the Instances following; the mentioning which will be sufficient, without running over all those Branches of the Law, in which they agreed exactly with the *Jews*.

1. As first, they celebrated Circumcision, but here it varied from the *Jews*, in that they always performed it upon the Eighth Day, and never deferred it upon any Occasion whatsoever, as the *Jews* are said sometimes to have done.

2. They kept the Sabbath with the utmost Exactness, even beyond that of the *Jews*, and would not so much as kindle a Fire or light a Candle on the Sabbath, but rather sit in the Dark. Whereas the *Jews*, (the *Karrates* excepted, who in this Case and some others sided with the *Samaritans*,) kindle Fires, and set up abundance of Lights on the Sabbath, at least, says *Relandus*, they do so now particularly in the *Netherlands*; for as to older Times, he brings a Citation from *Bardesanes*, out of *Eusebius de Prep. Evang.* by which it seems the *Jews* then used no Fire on the Sabbath. As to the *Samaritans*, in the first Chapter of the *Philocalia Origenis*, it is said, that some of them (the *Dositheans* in particular) held, That in what Posture of Body the Sabbath found a Man, in the same he was to continue to the End of it, which by the way seems a very odd way of sanctifying the Sabbath, and such as I know not how to reconcile with the Duties of the Day.

3. They kept also the Sabbatical Year, that is every seventh Year, but not the same which the *Jews* observed, for they began their Account from the Year the People went over *Jordan*, and this way of reckoning they called the Account of *Joshua*. In that Year they neither Plow nor Sow, that the Land might have its rest, and enjoy its Sabbath. This they gave as a Reason of their Request, when they besought *Alexander* the Great to remit the Tribute of the Seventh Year to them as he had done to the *Jews*, as it is in the close of the Eleventh Book of *Josephus*.

4. They kept the three great Yearly Feasts very solemnly, but not all of them at the same time the *Jews* did, as shall be shewed hereafter. Yet they professed to do it out of a strict Regard to the Law of *Moses*, of which they were very observant, as *Sozomen* (*Hist. Eccles.* L. VII. C. xviii.) testifies concerning their keeping the Passover in his Time.

5. As to the Daily Sacrifice, we are told in their Chronicle, ch. xxxviii. that they offered the Morning-Sacrifice before the Sun arose, and the Evening-Sacrifice after Sun-set ; for so they understood that Phrase *between the two Evenings*, Exod. xxix. 39. for the Time after Sun-set, as did also the *Karaites* among the *Jews*, whereas the other *Jews* took it for the Afternoon, the Part of the Day declining towards Night. Suitable to this is the Declaration of the *Samaritans*, in their Letter to *Scaliger*, that they offered the Paschal Lamb when the Sun set.

6. In their Chronicle, Chapter xxxviii, they are said to pay Tithes, which they reckoned of two sorts, The first Tithe of all Encrease of Corn, Fruits and Cattle, which the *Levites* gave to the High-Priest, if there be not a Mistake in the Text, which *Relandus* thinks there is, and that it may be easily amended by putting in one Word ; and instead of *which*, reading *out of which* the *Levites* gave a Tithe to the Priest, which was very agreeable to the Law, and to the Practice of the *Jews*. The second Tithe was for the Use of Orphans

phans, and the Poor ; whereas among the *Jews*, it was taken out of the Stock remaining when the first Tithe was paid, and eaten by the Giver at *Jerusalem*. But however it be thus declared in their Chronicle, we hear nothing of this in any later Account they give of themselves ; as if the Practice had been disused and sunk. And possibly the Policy of *Manasses* to draw Worshippers to his Temple by the Proclamation I have already mentioned, might either supersede the Practice, or give Occasion to the laying it aside.

7. In the same Chronicle we are also told, that first Fruits were paid to the Priests of Cattle, Fruits and Corn ; but we do not find that they were accurate and nice in distinguishing the several kinds of them, as the *Jews* were : Nor do I meet with any thing of their manner, or Practice of paying them.

8. At the same Place also we find that the Fruit of the Fourth Year of a new planted Tree was esteemed by them Holy to the Lord, according to the Law, *Levit.* 19. 23. and by them given to the Priests : Whereas the *Jews* were divided about it, some allowing them to be eaten by the Priests, and others affirming that the Owners themselves might eat them in the Holy Place. Another difference there was also between them and the *Jews* in this matter : The *Jews* understood this only of such Trees as bore Fruit fit for Man's eating, but the *Samaritans* of the Fruit of all new planted Trees whatsoever, as *Relandus* informs us.

9. All legal Pollutions, by touching any unclean Thing, they were exceeding careful to avoid, whether it were by the Dead, by the Slain, by Bones, by Sepulchres, or other Ways. And not only so, but they touched not any Person of another Nation or Religion, as taking them to be unclean, and thinking they should be defiled thereby. And therefore when they came from abroad, to take off any Pollution unwittingly contracted, they washed themselves with Urine, (a very odd and peculiar Lustration, but whence taken I do not find :) And if they happened to touch any Person

Person of another Nation, they washed themselves and their Cloaths in Water, as *Epiphanius* tells us, in his ninth Heresy. Upon this Account, to avoid Pollution, *Druſius* (*Præterit.* L. I. p. 121.) says, That when they met with a *Jew*, they would cry out, *Touch me not*, and no doubt but they did the like to other Nations. For, tho' they had a particular Aversion to the *Jews*, they had no reason to fear being touch'd by them, because the Aversion was mutual, and the *Jews* did bear as perfect an Hatred to the *Samaritans*, as they could do to the *Jews*. To this we may add, what we are told of them by some, That when they go to the Synagogue, they wash themselves and change their Cloaths, out of a very great Care, that nothing which may happen to be unclean, should be found about them, when they came to appear in the Presence of God to worship him, and to hear and read his Law.

10. In Matters of Espousals and Divorces, they had not so many Niceties as the *Jews*, or, in the *Talmudist's* Language, they did not understand the Law concerning them. But the less accurate they were in these, according to the Rules of the Jewish Masters, the nearer they kept to the Rule of *Moses*, which did not permit Divorces upon such frivolous Pretences, as the Case-splitters among the *Jews* did afterwards extend them to.

11. The Manumission of a Servant, or the letting him go free the Seventh Year, according to the Command, *Exod.* xxi. 2. they used; but as their Chronicle tells us (*ch. xxxviii.*) not till the End of the Seventh Year; and so some of the *Jews* and some *Christians* have understood that Precept. But others take the Time of Manumission to be when the Seventh Year is come, and so soon as the Six Years of Service are compleat. And the Words, *Six Years shall be serve*, *Exod.* xxi. 2. and *Deut.* xv. 12, 18. seem very plain for it. And what is brought from *Jerem.* xxxiv. 14. *At the end of seven Years let ye go every Man his Brother*, to support the other Opinion, doth not the Service it is produced for, because

cause it follows in the same Verse, *When he hath served thee six Years thou shalt let him go.* The proper Sense of this Law according to the express Words, is, That when six Years of Service are fulfilled, and the seventh Year is come, the Servant shall go out free. That the Scripture therefore contradict not itself, *Relandus* in his Dissertation cited above Sect. 20. affirms, that what is rendered *at the End of seven Years*, may without Violence to the Words be rendered *every seventh Year*; and if it be understood so, all will be clear, and free from any Inconsistency or Difficulty, plain and easie, but directly against the Opinion of the *Samaritans*.

12. As to Cities of Refuge or Repulsion, as the *Samaritans* stiled them, because they repelled and kept back the Avenger of Blood from following any further after the Person who had killed his Neighbour unawares, to slay him. They rightly owned Six Cities of Refuge, and did not (as some *Jews*) take all the 48 Cities of the *Levites* for such. As to the Time the Manslayer was to continue in the City of his Refuge, they determined it according to the Scripture, by *the Death of the High-Priest anointed with the Holy Oyl*, (Numb. xxxv. 25.) who was in the Office at the time of the Manslayer's fleeing to the City of Refuge. And herein their Opinion was different from that of the *Jews*, who as we are informed by *Relandus*, Sect. 21. allowed the Refugée his Liberty to return to his own home, upon the Death of three other Priests besides the High Priest.

13. From the 28th Chapter of their Chronicle, *Relandus* Sect. 23. shews, that they owned and had three sorts of Capital Punishments, Beheading, Burning and Stoning. The *Jews* had a fourth, which was Strangling; when the Criminal was set up to the Knees in Dung, and a Towel, or piece of Linnen put round his Neck, and drawn close by two Men, till he expir'd: But this not being expressly reckoned in the Law among the Capital Punishments, the *Samaritans* seem not to have used it.

14. As

14. As the *Jews* did, they also expected the Promises made to the Fathers, of a Deliverer from Evils and Miseries (which they also referred to Temporal Things,) of a Prophet who should teach them all Truth, of a *Messiah* who was to come. And all this, for that *Moses* had said that God should *raise up a Prophet like unto him* whom they were to hear, and whom they expected should tell them all things, as the Woman of *Samaria* told our Saviour, *John iv. 25*. But how they came to call him by that Name, the *Messiah*, I see not, unless it be that *Moses* plainly speaking of his coming, and no particular Name being given him in the Law, they made no Scruple to use that Name they found the *Jews* called him by. But what their more particular Notions were of his Person, his Kingdom, and his Time, it is not easie to give an Account, having nothing to direct us herein: Only it seems by the *Samaritans* so readily owning our Saviour to be the *Messiah*, *John iv. 42*. that they also expected him about that Time as well as the *Jews*.

15. As touching Angels, whether the *Samaritans* did own them or not, the Learned are not agreed. *Leontius* of Old in his Book *De Sectis*, N. 10. plainly says, they neither owned them, nor the Immortality of the Soul. But *Epiphanius*, who confesses that they denied the Holy Ghost, distinguishes them from the *Sadducees* upon this Account; That the *Sadducees* deny the Being of Angels, which these do not. And *Hottinger*, who thinks he hath fully proved their Belief of Angels, even out of the *Samaritan Chronicle*, where they be several Times mentioned, is generally followed in this Matter, and that the more readily, for that the Word Angel is found in *Morinus* his *Samaritan Pentateuch*, without any Suspicion of Corruption. Yet after all, *Relandus* Sect. 7. &c. upon a careful and close Consideration of that Passage in the Third Chapter of their Chronicle, where the Angel stood in the Way to oppose *Balaam*, is persuaded that they did not believe there were Angels. For though this Author used the Word Angel, which

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he found in the Book of *Numbers*, yet he is not willing it should be understood in a plain and proper Sense, for a Ministryng Spirit. For he expresses himself thus, *For God sent an Angel out of his Angels*, (or one of his Angels) *that is a Command*, one of his Commands; and as he goes on further in the Story, he leaves out the Word *Angel*, where it is in the Book of *Numbers*, and uses only the Word *Command*, by which he had before shewed what he would have the Word *Angel* to mean. Afterwards he terms the Angel *the speaking Instrument of the Creator*; and to express his Meaning yet more clearly, *the Cause or Instrument that spake to him*. So that according to the Author of this their Chronicle, by *Angel* they understand God's Power, or Will, or Instrument, or Command. Now had the *Samaritans* owned Angels, what need of all these Explications? What occasion for this Substitution of other Words of a plainly different Signification, to lead the Reader off from taking the Word *Angel* in it's obvious and proper Sense? Now this being done in this Place, where the Word *Angel* first appears in this Chronicle, it seems to tell the Reader in what Sense he is to take the Word when he meets with it again. This *Relandus* delivers more at large in the seventh, eighth and ninth Sections of his Dissertation before named. And he takes it for a Confirmation of his Opinion, that he finds the Word *Angel* put for God in their *Pentateuch*, Gen. v. 1. Gen. ix. 6. Gen. xvii. 22. and in the plural, *Angels* for God, Gen. v. 24.

16. The Resurrection of the Dead is what *Epiphanius* also tells us they believed not. This was the distinguishing Doctrine of the *Sadduces*, and we are told it was first asserted by *Baitbos* and *Zadoc*, two Disciples of *Antigonus Sochaeus*, upon their misunderstanding a Saying of his, which was this, *Be ye not like to Servants, which serve their Prince, that they may receive a Reward*. This they so interpreted, as if we were to expect no Reward from God; and if we are to look for no Retribution after our Service, then there is no future State, no Resurrection, and the Soul dies with the Body.

Upon this Mistake they left *Antigonus*, and as we are told went over to the Sanctuary upon Mount *Gerizim*, and became leading Men among the *Samaritans*; and 'tis likely they taught them this Doctrine; or it may be thought they fled to them, because they were of the same Opinion, and so were kindly received and highly esteemed among them. For upon the whole it doth not plainly appear, nor are the Learned agreed about it, whether they found this Doctrine among the *Samaritans*, or brought it to them; for there be Pretences that look both ways. Yet the latter of the two seems the most probable, and the least liable to be contested; because the *Jews* own its Rise among themselves; and had they found reason to have fixed it upon the *Samaritans*, no doubt but we should have heard of it from the *Pharisees*; and it would not have found so easie an Admittance among the *Jews*, had it come from that hated Quarter, and the Persons who had imbibed it, would hardly have gotten into so much Credit, and been so considerable as they were about our Saviour's Time. So that we may not look upon this as one of their genuine Opinions, which they held from the beginning, for they were much Older than *Antigonus*, whose Master *Simeon the Just* was Grandson to *Jaddus* Brother to *Manasses* the *Samaritan* first High-Priest, long before whom they had received the five Books of *Moses*. But we may take it for an adventitious and later Doctrine, which they might be the more easily persuaded to receive, because they saw not the Resurrection expressly mentioned in their Law: I say not expressly mentioned; because there it was by a just Deduction and an undeniable Consequence, as our Saviour shewed to the silencing of the *Sadduces*. Matth. xxii. 31, 32. *As touching the Resurrection have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the Dead, but of the Living.* Now these denying the Resurrection, in consequence of that denied also a Day of Judgment and Retribution, all Rewards

wards and Punishments hereafter, and whatever relates to a future State, for in truth all this follows from the Denial of the Resurrection.

But notwithstanding that many Christians have affirmed the same Thing of them, and the *Jews* even to this last Age charge them with it, as appears from *Menasseb ben Israel's* Book of the Resurrection; yet *Relandus* thinks there is no clear Ground for it, and conjectures, That the *Jews* and others taking them and the *Sadduces* (with whom they agreed in many Things) as the same, and confounding them together, they attributed this known Doctrine of the *Sadduces* to the *Samaritans*; they both worshiping at the same Temple, and both rejecting all Traditions, what belonged to the one of them might easily be taken for common to both.

Or however, if they, or any Part of them, did of old Time deny the Resurrection of the dead, yet in these latter Ages they declared themselves not guilty of the Charge: And *Relandus* judges there is no Cause for the Imputation, at least from the time this their Chronicle was written. For in the sixth Chapter of it, the last Day is called the Day of Vengeance and Reward; and in the seventh, in the Oration of *Joshua* made in Honour of *Moses*, there is this Apostrophe to him, *Who beside thee hath called the dead to life again?* Which Words plainly imply the Belief of the Resurrection, that some had risen again; though it appears not whence the *Samaritans* had such an Account, that *Moses* raised some from the dead. For to think as some *Jews* have done, That he may be said to have done so, because he brought *Israel* out of *Egypt* in Safety, when the envenom'd Air slew the First-born of the *Egyptians*, is very frivolous, and is raised upon a Falsity. Out of the same Chronicle *Hottinger* (*Dissert. Philolog. Theol.* p. 11.) brings another Passage that *Scaliger* supplied him with, which, speaking of the Law, says *There be in the Book of Moses many wonderful Things, which shew the way to a long fruition of this Life, and of the Life to come.* In

the same Place is a very express Citation out of another *Samaritan Chronicle* in Cardinal *Mazarine's Library*, declaring, *That the Resurrection is one of the Principal Foundations of Religion, for if a Man do not certainly know there is an Account to be given in another World, he will indulge and wallow in his Lusts, and make no Account of Religion; whatever relates to that will be despised, and he will slight those Commands which require his Obedience.* This is plain and express. In the same Place the *Samaritans* affirm their Text to be pure and genuine, and the *Jewish* to be corrupted, of which among other Reasons this is one, that the Doctrine of the Resurrection is not so clearly expressed in the *Jewish Pentateuch* as in theirs.

These are the Instances of their differing from the *Jews* in Practices and Opinions in observing the same Law with them. These are what I have collected with Relation to elder Times: Their own Letters to *Scaliger*, written about sixscore Years ago, (a Translation of which I shall hereafter give you) will supply us with more particulars of their Practices in the last Ages. But they did not only differ in many things from the *Jews*, but they were also divided, and differed among themselves.

III. *Thirdly*, After having said all I thought fit relating to their Principles, Opinions and Practices, I come to speak of the Sects and Divisions among them. *Epiphanius* in his Work already mention'd tells us of four Sects among them; who do not indeed differ in many things the one from the other, except the *Dositheans*; yet every one of them hath somewhat peculiar to distinguish them from the rest.

i. The first Sect he names are the *Essenes*, of whom his Account is, That they kept close to the Institution, not extending it by their Glosses and Interpretations beyond its plain and literal Meaning. But they do keep the Three Feasts, living near the *Sabueans*, as they do, if I understand *Epiphanius* aright, or as *Damascen* in his Treatise

Treatise of Heresies expresses it plainer, They keep the Feasts indifferently with those among whom they live. By these Words we are to explain *Epiphanius*, *Damascen* copying him, and having here a better Copy than is come down to this Age, or amending and putting into plainer Words, what in him is very obscure and imperfect. Now the *Essenes* being a noted Sect among the *Jews*, it hath made some Wonder how they come to be reckoned among the *Samaritans* by *Epiphanius*, from whom comes all the Knowledge we have of them. This is enough almost to make one imagine, there may be some Mistake or Corruption in the Name, tho' how to offer any thing towards the Discovery of it, I know not. This is plain, that what is said of them by *Epiphanius* hath Relation to the *Samaritans*, and not at all to the *Jewish Essenes*.

2. The second Sect among them was that of the *Sabueans*, whom *Serarius* calls *Seboveni*, and hath two Conjectures about the Derivation of the Name ; either from *Sabbæus* one of the Advocates for the *Samaritans* Cause against the *Jews* at *Alexandria*, (of which hereafter) or from *Sebab*, which signifies Seven. *Drusius* thinks the first absurd, and *Scaliger* judges the latter as much out of the Way as *Drusius* doth the former : And *Damascen* is still further out, when he calls them *Jebusæi*. *Drusius de Tribus Sectis*, L. III. c. 6. thinks they had their Name from *Sebaia*, or *Sebuia* the Priest, who, according to the *Jews* in the Book *Ilmidenu*, was sent with *Dosthai* from *Babylon* to instruct the new Colony in *Samaria*.

Concerning these, *Epiphanius* delivers himself to this Effect, That upon Account of *Ezra* (or rather *Zerubbabel's*) denying them the Liberty of joyning with the *Jews* in rebuilding the Temple ; and to avoid the many Quarrels that happened between them and the *Jews*, when the *Jews* which dwelt among them or beyond them were going up to their Feasts at *Jerusalem*, or returning from them ; they alter'd the Times of the three great Feasts. For they fix'd the Feast of unleavened

vened Bread, just after the beginning of their new Year, after the Month *Tisri*, which (saith he) is *August*. It should rather have been in *Tisri*, which answers to part of *September* and part of *October*. Their Pentecost was kept in or at the End of *Autumn*; and their Feast of Tabernacles in the Spring, when the *Jews* celebrated the Passover. *Epiphanius* seems here to have forgotten the Reason he assigned for altering the Times of their Feasts. For tho' their Feast of Tabernacles be not at the Time the *Jews* kept it, yet it falls at the same Time with another Feast of theirs, the Passover.

But *Scaliger* hath another Scheme with relation to their Feasts, from which he deduces their Name; and tho' he rejects *Serarius* his Derivation of the Name of this Sect from *Sebab*, he comes at last somewhat near it. He once thought all the *Samaritans* had been called *Sebueans*, as keeping every seventh Week a Pentecost; but afterwards quitted that Opinion, and in his *Elenchus Tribar.* *Serarij* called the *Sebueans* in particular *Hebdomaditæ*, which Word answers to their Name in the Greek Language; and said they had that Appellation because they did celebrate Weeks of Weeks, and so doing kept Pentecost seven Times in a Year, that is, at the End of every seven Weeks; by which means, that Feast was kept not only in *Autumn*, but in every Part of the Year. Which if it be the true Account of their Practice, and if they (as he adds, perhaps they might) did also keep an Imaginary Passover, and an Imaginary Feast of Tabernacles also as well as an Imaginary Pentecost, their Calendar would have been well stock'd with Festivals; tho' by the Way, I do not conceive, what Term should be appointed to ascertain the Time of repeating the other Feasts, as there might be for the Pentecost, by repeating again the Number of seven Weeks, by which the Time of that Feast was determined. Now if that great Man could say, perhaps they did keep such Imaginary Feasts of the

Passover

Passover and Tabernacles : I question not but others will be apt to think it more than a Perhaps, that they did not.

Mr. Weems, in his Christian Synagogue, pag. 99. thinks this Observance arose from the Samaritans confounding the Words, Σαββάτων the Sabbath, and Σεπτατῶν a Week, in *Levit. 23.* and taking the latter Word for the former, reckoned, and kept seven Weeks instead of Sabbaths one after another, making up seven Pentecosts in one Year. But it must be shewed, that the Samaritans used the Greek Version according to the Septuagint, before their Practice can be grounded upon a Misapprehension of it ; and besides the Reason assigned is such as gives very little Light unto the Practice.

3. The third Sect among them is that of the Gortbenians, called also Gortbenæi, Gortbeoni, and Gortæani ; so denominated from *Gortæus* or *Gortbai*, the Author, as is supposed, of that Division. Of these *Epiphanius* says only, That they kept not the Feasts with the Sabueans, but, as do the Dositheans also, at the same Time with the Jews. This seems to be the Sense, if any can be made of a Passage *Petavius* thought not fit to clear ; and which, according to Bishop *Montague*, *Nicetas* in his Manuscript *Panoplia*, makes still more intricate, when he tells us, That the *Essenes* keep their Feast of unleavened Bread in *August*, and herein agree with the *Sabueans*. And again, That the *Sabueans* as to their Festivals agree with the *Essenes* and *Gortbenians*, but differ from the *Dositheans*. After these perplexed Citations, the Learned Bishop adds, Let him reconcile these who can. (*Apparat. 7.*) And after that great Master of Critical Learning, I may very well leave the same to one more happy in unriddling than I pretend to be. I shall add only this further of these *Gortbenians* out of the same *Epiphanius*, That they have a stated Fast of one Day, but at what Time, or upon what Account, he saith not.

4. The fourth Sect, is that of the *Dositheans* or *Dostheni*, the Author of which some say was *Dosthai ben*

Jannai,

Jannai, one of the Priests said to be sent from *Babylon* by the King of *Affyria*: Tho' it makes many suspect that Story, for that there was a famous *Dosthai ben Jannai*, a Disciple of *Rabbi Meir* after the Destruction of *Jerusalem*: And they think it not likely, that there should be Two celebrated Men of the same Name in so distant Ages, and both Sons of Fathers of the same Name also. Notwithstanding this Suspicion, *Drusius* is positive for his being in the Time of *Sennacherib*, (*Resp. ad Min. Serarij. c. 10.*) But others think the Author of this Sect was another Person, an ambitious Jew, well versed in the Law, and the Traditions; who missing of the Pre-eminence he expected, took that Disappointment as a Slight put upon him, (as he indeed was neglected for his great Pride and Ambition) and thereupon fell off to the *Samaritans*, and gave beginning to this Sect among them called by his Name. Afterwards retiring into a Cave, from a vast Conceit of his own Wisdom, he out of Hypocrisie persisted in Fasting till he starved himself, dying, as it is said, for Want of Food, and was not found till some Days after he was dead: This is what *Epiphanius* saith of him. And he might, upon Account of the Sect he began, be called by St. *Hierome*, *Princeps Samaritanorum*, a chief or leading Man among the *Samaritans*. But why *Erasmus* and *Victorius*, in their Notes on St. *Hierome's* 27th Epistle, should call him a *Judaizing Heretick* I know not; unless they mistook him for another *Dositheus*, a false Prophet in the Time of the Apostles. Of whom we are told in the second Book of the Recognitions of *Clemens*, That he set up a new Heresie, and chose him Thirty select Disciples, and one Female Follower named *Selene*. And that his Fame was such, That *Simon Magus* with much Intreay obtained the Favour of a Promise of being received into that Number of Thirty, upon the first Vacancy that should happen. He was a *Samaritan*, and professed to be the *Messiah*, as *Origen* reports in his Homily upon *Matthew xxvii.*

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and to seduce the *Samaritans*, he produced many Spurious Writings, and adulterated the *Pentateuch* to countenance his Pretensions, as we are informed by *Eulogius* in the Bibliotheque of *Photius*, Num. 230. The same *Origen* in his sixth Book against *Celsus* saith, That there remained about Thirty of the Disciples of *Dositheus* in his Time. In his first Book, he saith the same of the *Simonians*, and I am inclinable to think he means the same Persons in both Places. Now *Origen*, and *Theodoret*, in the first Book of his Work concerning Heretical Fables, do both say, That *Dositheus* was *Simon's* Disciple, and not *Simon* his Follower. And it is further said by *Origen*, (Tom. 14. in *Joan.*) That his Followers, who were in being when he wrote, did believe their Master was not dead, but that he liv'd concealed in some unknown Place.

But enough of this false *Messiah*. To return to the Apostate *Jew Dositheus*, he must be very Ancient, if, as *Tertullian* and St. *Hierome* affirm, the *Sadduces* sprang from his Root, and took up some of his Opinions. The Denial of the Resurrection however could not be received from him, if his Sect be the only Branch of the *Samaritans* that owned the Resurrection. For so it seems by *Epiphanius*, who puts that in the Front of the peculiar Opinions of the *Dositbeans*. So that in this Case, either St. *Hierome* or *Epiphanius* must be mistaken; and it is not likely the latter should set down that as an Instance of the *Dositbeans* differing so much from the rest of the *Samaritans*, in which they exactly agreed with them all, if St. *Hierome* be in the right.

Some other peculiar Opinions of the *Dositbeans* follow in *Epiphanius*, to wit, That they abstained from eating Animals. That some of them (for it seems they were not all intirely of the same mind) refrained from second Marriages, and that some lived in Celibacy. That the Observation of the Sabbath prescribed by him was so rigid, that he affirmed a Man ought to continue the whole Sabbath in that Posture of Body in

which the Sabbath found him, as it is in *Origen's Philocalia*, Chapter the first. That they touched no Man, for they abominated all Men as unclean. But this was common to all the *Samaritans*, with respect to all besides themselves as I have already shewed. That they exercised themselves in keeping Fasts, but how it is not said. The three great Festivals they kept when the *Jews* did. As for their rejecting the Prophets as not speaking from the Spirit, which is fixed on them by *Tertullian* in his Book of Prescriptions, it is in effect no more than what all the *Samaritans* did who received them not.

To this Account of their Divisions among themselves, may here be subjoined somewhat of the mutual Hatred between them and the *Jews*. When the Nations planted in the Land of *Israel* were taught how to fear the Lord by the Priest sent from *Babylon*, 2 Kings xvii. the *Jews* called them in Contempt, the Proselytes of the Lyons; and they were then more properly the Object of their Scorn than of their Hatred. But when Temple was set up against Temple, and Altar against Altar, and a Renegade Priest of the Family of the *Jewish* High Priests at the head of them, and when many flock'd to them, the Opposition became now more considerable, and the Schism more dangerous. Each Party professing the Law, and contending for the Honour of their Place of Worship: Each cursing the other, and that not only while both their Temples stood, but even when both were ruined, and laid in Ashes. For their Animosities grew still higher, and frequent Quarrels arose between them upon Account of their divided Worship; which *John Hircanus* thought to put an end to by subduing that People and destroying their Temple. But this, tho' it broke their Strength, abated nothing of their Hatred, which seemed to equal, if not to surpass that between the *Jews* and Heathens. And those who agreed in the main Principles of Religion, upon the score of their particular Differences in some points, were more bitter
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the one against the other than if they had agreed in nothing. They were so estranged the one from the other, that the Jews (John iv. 9.) *had no dealings with the Samaritans*, nor they with the Jews. This made the Woman of Samaria put that Question to our Saviour, *How is it, that thou being a Jew, askest drink of me which am a Woman of Samaria?* Now if we consider, that in the Verse next before, our Saviour's *Disciples were gone into the City to buy meat*, (v. 8.) this shews we are not so to understand their having no Dealing the one with the other, as to extend it to all Civil Commerce, so as not to buy or sell, or any way trade together. But it is to be understood of their having no Communion in Religious Matters, tho' both had the same Law for the Rule of their Religion; their having no Commerce in any thing whereby the one was obliged by, or beholden to the other, or received any Benefit or Kindness; borrowed or had anything Gratis, or did partake of any Hospitality from the other. And so are we to understand that Saying of the *Jews*, *He that eateth Samaritan Bread, is as if he did eat Swine's Flesh.* This further appears, in that the *Jews* sometimes lived among the *Samaritans*, and the *Samaritans* in some Places among the *Jews*, as may be shewed out of the Jewish Writers. Moreover it appears also from this, That the *Jews* acknowledged, that the *Samaritans Land* was clean, so that they might eat of the Fruit of it and not be defiled; That their Fountains were clean, so that they might drink of, or wash in them; That their Houses were clean, so that they might lodge in them; That their Ways were clean, so that they might travel in them, and not be defiled by the Dust thereof. When all this was owned by the *Jews*, their refusing at any Time to eat or lodge in their Villages, seems to be done more out of Hatred than for Fear of being defiled; and their refusing to receive the *Jews* was upon the like Account.

As to their Victuals the *Jewish Masters* were divided, and that upon Niceties worthy of themselves. Some

rejected, others allowed them, in case none of their Wine or Vinegar were mixed with them. Dr. Lightfoot, to whom I owe all these particulars, upon John iv. hath some other Collections to shew, that the Jews thought a Cuthean might be believed, when he affirmed he had cast all Leaven out of his House ; and that a Jew in the Passover performed his Duty, by eating the Samaritan's Unleavened Bread.

Now we may be sure the Samaritans were not behind with the Jews in this Matter, tho' for want of their Writings we are not so well supplied with Instances. But we have one from divine Authority, out of St. Luke's Gospel, chap. ix. ver. 51, 52, 53. When our Saviour stedfastly set his Face to go up to Jerusalem, and sent Messengers before his Face, to make Provision for him and his Company on the Way, and they went, and entred into a Village of the Samaritans, to make ready for him, and they did not receive him, would not suffer his Harbingers to buy Provision for his Refreshment, for this reason, because his Face was as though he would go to Jerusalem. So that he was obliged to go further to another Village, ver. 56.

IV. Having thus laid before you all such Particulars relating to this People as have fallen within the Compass of my Reading ; I shall close this second Part of my Discourse with some Historical Passages concerning them and their Affairs, from the beginning of this Period to the Reign of the Emperor Justinian, which I have gleaned up out of several Authors.

The first Ptolemy King of Egypt, over-running Judea and Samaria, carried many of both Nations into Egypt, and settled them there, as Josephus tells us, (Book XII. Chap. i.) And the Fertility of the Country and the Liberality of the King, drew many more to follow them of their own accord, and their Numbers were very considerable in and about Alexandria. This was the Samaritans first Settlement in Egypt, and Scaliger was of the Opinion, that they had continued there from that

that Age unto his Time. Here they and the *Jews* were continually quarrelling upon the Account, that the one sent their Offerings to the Temple at *Jerusalem*, the other to that upon Mount *Gerizim*. At last the *Samaritans* grew so bold as to challenge the *Jews* to a solemn debating the Cause of the two Temples before *Ptolemy Philometor*, who was then King of *Egypt*. This was about 150 Years before the Birth of our Saviour; the Challengers were *Sabbæus* and *Theodosius*, the Condition was, that they who lost the Caufe should be put to Death. It was carried on with much Heat and Confidence, but as it is in *Josephus* his thirteenth Book, Chapter the sixth, they were shamefully baffled, and had nothing to Answer to the Plea made by *An-dronicus* for the Temple at *Jerusalem*, and were adjudged, according to their own Proposal, to suffer Death for being worsted in the Dispute.

Now from this Passage *Relandus* doth very well collect, That they were not Idolaters at that Time, for then it would have been objected to them; whereas the only Question was, which was the Place more proper for the Worship of the Lord, Mount *Gerizim*, or *Jerusalem*, which Competition would not have been admitted, nor would they have condescended to dispute that Point, if they found the *Samaritans* Worshippers of Idols. And that this was the chief Controversie between the two People, appears by the Woman of *Samaria's* proposing it so readily to our Saviour, *John* iv. 20. But this by the by.

In the twelfth Year of Christ, when the Temple Gates were opened presently after Midnight, as it was usual upon the Feast of the Passover, certain *Samaritans* then at *Jerusalem* scatter'd Men's Bones in the Porches and all about the Temple, to pollute it on that great Solemnity. So *Josephus*, Book XVIII. Ch. iii.

In the Year of our Lord, 37. a *Samaritan* Impostor promising to shew his Country-Men the Sacred Vessels, hidden (as he said) by *Moses* in Mount *Gerizim*, got a great

great Number of them together in Arms, ready to ascend the Mountain; but *Pilate* being informed of the Design, possesses himself of the Hill before that Company could do it, sets upon them and disperses them with a considerable Slaughter, and executes the Ring-leaders of them. For this the Senate of *Samaria* accuses *Pilate* before *Vitellius* Governour of *Syria*, pleading that those poor Creatures met only to defend themselves from *Pilate's* Cruelty. The issue was, that *Vitellius* sent him to *Rome* to give an account of it to *Tiberius*, who died while *Pilate* was upon the Way to *Rome*, as it is in *Josephus*, Book XVIII. Ch. v.

In the Year Christ 52. happened a bloody Quarrel between the *Samaritans* and some *Galileans*, going up to *Jerusalem* to one of their Feasts, at a Village called *Nais* (probably *Nain* in St. Luke), wherein many *Galileans* were slain. Upon which the *Galilean Jews*, after having in vain desired Justice of *Cumanus* Governour of *Judea*, took up Arms under *Eleazar Son of Dinaeus* a famous Robber, but were, after some Ravages committed upon the *Samaritans*, with much difficulty persuaded by the *Jews* of *Jerusalem* to lay down their Arms again, lest they should provoke the *Romans* to their Destruction. After this, the *samaritans* prosecuted the *Jews* before *Numidius Quadratus* Governour of *Syria*, and so managed it, that several *Jews* were executed for a designed Insurrection. But upon a new hearing of the Cause at *Rome* before *Claudius*, the *Samaritans* were found the Beginners of the Mischief, and their three Deputies, being of their chief Nobility, paid down their Lives for their malicious Prosecution of the *Jews*. Of this whole Busines, *Josephus* Book XX. Ch. v. gives a large Account.

How far they were concerned in the Time of *Adrian* the Emperor in those Wars which were so fatal to the *Jews*, about the Year of our Lord 135. I meet with no plain Information; though the Motive *Spartian* in the Life of that Emperor assigns for the War, which was the forbidding Circumcision, might very well make

make it a common Cause to both Nations. For however those Laws designed in that Passage were made (as *Casaubon* on the place saith) by *Domitian*, *Nerva*, and *Adrian*, against Castration or Emasculating of Boys ; yet it seems the *Jews* found themselves much aggrieved by the Interpretation of them, as forbidding Circumcision, and were not able to bear them with any Patience, till they were made easie by a Law of *Antoninus Pius*. And by the *Samaritan Chronicle*, (ch. xlv.) we may fairly suppose that People engaged in these Wars ; for there is a large Account of the Siege of *Jerusalem*, as also of *Adrian's* being at *Neapolis*, that is, at *Sicem*, and there making some Bridges, I suppose in order to approach the Walls of *Jerusalem* ; for as to Bridges over Waters, there is small Occasion for them in the Country near *Sicem*. But what looks yet more directly this way, is what follows in the same Chapter, intimating that the *Samaritans* were then under some great Calamity, for it says, that their best Books, both Historical and Genealogical, were taken from them at that time, which Books of Genealogies were highly esteemed, and choicely kept by them as well as by the *Jews*, and the Care of writing them was entrusted to the *Levites*, as appears from Ch. xxxviii. of their Chronicle. It is also said, that it was then hard with the *Israelites* (that is with them) even unto the Time of *Babarraba* the Son of *Nathanael*, the Son of *Akban*, who was a famous Person among them, and of whom their Chronicle speaks many memorable Things ; of which one, and that not the least considerable, was the breaking to pieces the *Roman Brazen Bird*, of which I am next to give an Account out of their Chronicle, and it is as follows.

That the *Romans* forbade them to circumcise their Children, (by those Laws I suppose which have been already mentioned) so that they were forced to carry them into Caves for the more secret Performance of that Ceremony. But that was not all the *Romans* burthened them with, for they defiled their Meat and Drink

Drink with Fat and Swines Flesh. And they also set up upon Mount *Gerizim* a Brazen Bird, a *Talisman*, which was said to cry out *an Hebrew*, whenever the *Samaritans* attempted to go up the Hill to Worship ; upon the hearing of which Word, the *Roman* Guard which kept watch there came forth and slew the *Hebrew*. How many Years they groaned under this Grievance, it is not said, but it was unto the Time of *Babarraba*, who boldly brake it in pieces, and delivered his Countrymen from it.

Now by what follows in the last Chapter of this Chronicle, it looks as if this last Grievance either fell upon them near or after the Time that *Constantinople* became the Seat of the Empire, or at least that it lay upon them so long, for it is there said that *Babarraba*, who destroyed that dreadful *Talisman*, sent *Levi* his Brother's Son to *Constantinople* to be educated in Learning, wherein he made a very happy Progress, and came to great Preferment, and obtained leave of the Emperor to visit Mount *Gerizim*, and went with a great Retinue to *Neapolis*, but for what Purpose he went thither, what he did there, and what the Consequents of that Journey were, I do not find. And so I take leave of that Chronicle.

I find nothing more of this People, only in general that they were very unquiet, and often rebelled against the *Romans*, as we are told out of the *Alexandrine Chronicle* ; but in the Time of *Zeno*, who ascended the Imperial Throne about the Year of our Lord 474, we find they were very troublesome and vexatious to the Christians, spoiling their Churches, and murdering their Bishops and Priests, having chosen one *Justus* a *Samaritan* to head them with the Title of King. But the Emperor chastised them sharply for their Outrages, and put the Christians in Possession of their Temple ; which they recovered again by Surprize, in the Time of *Anastasius*, putting all the Christians they found there to the Sword. But they quickly paid dearly

dearly for it, being soon after defeated by *Procopius*, who slew the Murtherers.

But all this did not tame their unquiet Spirit, nor abate their Rage against the Christians, which broke out again with greater Fury in the beginning of the Reign of *Justinian*. These Tumults first began, as *John Malala*, who lived about the Year 600, tells us, in June in the seventh Indiction (or A. C. 529.) about *Scythopolis*, now called *Bethsan*, where they burnt many Houses, and did much Mischief, the *Jews* joining with them against the Christians. When the Emperor heard of it, he was so displeased with *Bassus* the Governor, because he had not suppressed them at the beginning, that he caused his head to be cut off. This alarm'd the *Samaritans*, when they perceived how much the Emperor was incensed at what they had done, so the whole Nation rose in Arms of a sudden, and set upon the Christians unexpectedly, committing many Outrages, spoiling and destroying their Churches, killing such Christians as fell into their Hands with various Torments, and burning whole Towns, especially about *Neapolis*; where they crowned one *Julian*, a notorious Captain of Thieves, their King: One of whose first Acts was, that being some short time after in the *Hippodrome*, to see their solemn Racings, and finding upon Enquiry, that *Nicias* the Charioteer who won the Prize was a Christian, when he came to him for it, he caused his Head to be immediately cut off, looking upon it as an ill Omen that a Christian had the Victory. He also treated *Ammonius* Bishop of *Neapolis* very ill. *Cyrillus* of *Scythopolis* in the Life of Abbot *Saba* says, that the *Samaritans* murdered him, and that seizing some Priests, they cut them to Pieces, and fried their Flesh with the Reliques of the Martyrs which they found in the Churches. *Theodorus* and *John* two famous Commanders raised Forces and marched against them, which made *Julian* quit *Neapolis*; but he was quickly overtaken, and the matter

ter came to a Battel, in which 20000 *Samaritans* fell, the rest fled, some to Mount *Gerizim*, others into *Trachonitis* to an Hill called the Iron Hill. *Julian* was taken upon the Spot, and his Head cut off, and sent to the Emperor; others say he was burnt. Twenty Thousand young Persons of both Sexes were sold into *Persia* and *India* by a *Saracen* Commander in the Service of the *Romans*. *Theodorus*, tho' he had so successfully suppressed them, was turned out of his Government for suffering them to grow to such an Head, and to do so much Mischief; and *Irenæus* was placed in his Room, who followed the Remainders of them to their Hills and Fastnesses, and destroyed many of them.

There had been War between the Emperor and the King of *Persia*, but a Treaty was now on Foot, and a Probability of a Peace, had not the *Samaritans*, notwithstanding their late Defeats, altered the King of *Persia*'s Mind, by the Offer of the Assistance of 50000 Men against the Emperor, and of delivering up to him their own Country, all *Palestine*, and the Holy Places. Upon this the *Perfian* fell off from what he had proposed, and the War was renewed again. What the *Samaritans* performed in pursuance of their great Offers I have not found, but this doubtless made the Emperor more severe upon them.

In the Time of these forementioned Tumults, *Silvanus* a great Man among the *Samaritans*, came to *Scythopolis* with Boldness and Assurance as in Time of Peace, without the Imperial Command for his Protection, but was seized upon by the Christians, and burnt by them in the midst of the City, they having been provoked to this Revenge by the Barbarities of the *Samaritans*; and what the holy Father *Saba* had foretold concerning him was so fulfilled. His Son *Arsenius* was in a considerable Post at *Constantinople*, and having frequent Acces to the Emperor and Empress, imposed on them with Stories, and incensed them against the Christians, till the Abbot *Saba* made

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the Emperor acquainted with, and sensible of the Truth. He had been requested by the Bishops of *Pa-*
leſtine to go to the Emperor, and to represent to him the Condition of the Country; how much it was im-
 poveriſh'd by the Ravages of the *Samaritans*, and to beg off the Tribute of the two *Paleſtines*, which had suffered extreamly by the late Insurrections. And the Emperor, being more truly informed by him of the State of things, published a Constitution against the *Samaritans*, to take away their Synagogues, to remove them from all Places of Trust in the Government, and to render them incapable of inheriting, or making, or receiving Donations, as other Subjects did. *Cyrillus* is express that this Law was made after the Emperor understood what Mischief they had done by their Insurrection. But *Procopius*, who wrote his secret History of *Justinian* to make him as black as Spite and Malice could represent him, would have us believe that this Law was the Cause of those Tumults and Disorders; and that many hereupon turned Manichees. This is indeed the Truth, that to elude the Force of this Law many of them did abominably dissemble and prevaricate with God and Man.

Besides what I have already mentioned, the Emperor ordained that the Ring-leaders and most Turbulent among them should be put to Death: Whereupon *Arsenius* being one of that number, sculk'd about a while, and then fled to *Saba* and was baptized, he and all that belonged to him.

But the Emperor was as ready to relieve the Sufferers as to punish the Offenders; and therefore Orders were issued out to *Peter* Archbishop of *Cæſarea*, and to the Governours; That *Antbony* Bishop of *Ascalon*, and *Zacharias* Bishop of *Pella* should examine the Damages of the Places which had been burnt, and make them a proportionable Satisfaction out of the Tribute. That they should also consider what was necessary for the Rebuilding of the ruined Churches, which was to be allowed out of the Treasury, and out of the *Sa-*

samaritans Estates by *Stephen Count of the East*, who was also to give the aforenamed Bishops all needful Assistance in the Execution of their Commission. This seems to be about the Year of Christ 531.

After this (some suppose it to be about 551. but I should rather think it sooner) the *Samaritans* finding themselves unable to make Opposition against the Christians, under the Severity of the late Constitution, behaved themselves now more Modestly, and pretended to become Christians, and applied themselves to *Sergius Archbishop of Cæsarea*, and made such Appearances of Sincerity, that he went to the Emperor, and gave that Testimony of their Behaviour, that the Severity of the Constitution made against them was abated, and in some measure taken off, as to Inheriting, making Wills, and receiving Legacies, by that Constitution which is still extant, and bears the Name of the 129th Novel of *Justinian*. Under what Conditions and Limitations that was done, may be seen by the Constitution itself, which was made when *Ariobindus* was Captain of the Guard, in the Year of our Lord 551.

But this their Compliance and Conversion was all Artifice and Design. For by receiving Baptism they found means to elude the Intention of that Novel, and to receive the Benefit of it, and then they perfidiously returned to *Samaritanism* again. This false dealing made the Emperor revive again the former Constitution, in Novel 144. with some additional Clauses and Cautions; of which one, to prevent the like Prevarication for the future, was, That such *Samaritans* as desired to become Christians, should be instructed in the Faith for two Years, before they could be admitted to Baptism. This last Novel hath no Date, nor is it directed to any particular Person; and therefore we cannot assign the Year in which it was made. But standing between two, which are both directed to *Ariobindus*, if they be placed in their due Order, this must not be above two Years after the 129th Novel.

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In the Proeme of it we may observe, that the Constitutions of *Justinian* were not the first that had been made to curb the Insolence of this People, and to bring them into good Order. For the Emperor there says, That his Father (by whom I understand *Justin* who was his Uncle, and adopted him for his Son) had attempted the same that himself had done, but to little Purpose, and without obtaining his Desire thereby.

How they behaved themselves after this I cannot say. For these are all the Particulars I have found relating to them under the Roman Heathen, and Roman Christian Emperors. Nor can I offer any thing as to the Condition they have lived in since they changed Masters, and have been under the Power of the *Mahometans*: And what Alterations have crept in amongst them in sacred and civil Matters, from their Commerce with, and Subjection to them, is what may be a fit Exercise for one better versed in the History and Books of those Times. I have only some few Observations of Travellers within the last Century to this Purpose, which shall appear towards the Close of this Discourse.

Before I come to consider their modern State, be pleased to divert your self with a Taste of Mahometan History concerning a Colony of this People, which is cited by *Selden*, (*De Dij's Syris. Synt. 1. C. 4.*) out of the *Nubian or Arabick Geographer*. The Sum of it is this, Among the Islands in the Red-Sea, there is one called *Samerei*, or the *Samaritan Island*, inhabited by the *Samaritans* a Jewish People, who abominate all Strangers that come to them; and whose Word, upon the Approach of any Person, is *Lá mesas, Touch me not*. By which they are found to be of the *Jews*, descended from *Sameri*, the Founder of the Golden Calf in the Time of *Moses*. But how are they found to be such? The Geographer presently tells you, These Words *Lá mesas* were the Sentence that *Moses* pronounced upon *Sameri* the Author of the Calf. And belike his Post-
erity could never forget them since. They were the Sentence

Sentence upon him, if the *Alcoran* (from whence the Geographer had it) be to be credited. 'Tho', saith Mr. *Selden*, 'tis very like the Impostor would have this to be pronounced upon *Aaron*, who was the Maker of the Golden Calf, and who was also *Al Sameri*, the Keeper and Governor of the People when *Moses* was in the Mount with God. This learned Person judging the Word in the Alcoran not to be a proper Name, however the Geographer took it for such; but an Appellative signifying a Keeper, Guardian or Governor, and such was *Aaron* to the People in the Absence of *Moses*. By this Specimen we may see what Work *Mahomet* and his Followers can make with a Piece of sacred Story. Many other Passages as deliciously represented as this may be found in the *Alcoran*, and the Commentators upon it.

But that this accurate Piece of History may not stand alone, I will add another, which *Morinus* presents us with out of the Book *Cozri*, and other Jewish Books, of another Colony of that People, that was a Plantation of *Samaritans* in the Region of *Togarma*, near the River *Ebal*, which *Benjamin Tudensis* says is near to the *Circassians*; *Kozar* was King of this People, about the Year of *Christ* 740. who became a Profelyte to the Jewish Religion, and his People embraced Judaism; but I can give no further Account of this Matter, or of these *Cozreans*.

III. Having thus far given you the best Relation I am capable of the ancient State of this People; I come now to the third Period of my Discourse, to set before you what I may of their modern State, and to shew how close they have kept, even unto this Age, to their old Principles, Opinions and Practices: And this I shall do, First from their own Declarations, in two Letters sent by them to the learned *Joseph Scaliger* about Sixscore Years ago; and Secondly from some Observations of late Travellers.

i. First I shall give you what they have declared of themselves in two Epistles written to *Scaliger*, the one from *Sicem*, the other from their Synagogue in *Egypt*. These were sent to him, in Answer to Letters of Enquiry which he had sent both to their Synagogue in *Egypt* and to their High Priest at *Sicem*, out of a desire to obtain a particular Satisfaction concerning them and their Religion. These two Letters, tho' sent to him, came not to his hands, but were deliver'd, I know not by what means, to *Gilbert Genebrard* Archbishop of *Aix*: They came afterwards into the Hands of the Noble *Peiresc*, who sent them to *John Morinus*. He translated them into *Latin*, which Version together with his Life, and many Letters of his and others, chiefly relating to Eastern Learning, were Printed at *London*, 1682. in 8^{vo}. under the Title of *Antiquitates Ecclesiae Orientalis*: Here they follow both in English.

The first Epistle.

IN the Name of the *Lord God, great, mighty and terrible, who regardeth not the Face of Man, nor taketh reward*. In the Name of the strong Lord, the God of *Israel*, to whom Power belongeth. May he give me Ability to answer thy Requests, O *Joseph*, thou Son of *Scaliger*! If thou askest concerning the Observation of the Sabbath, we observe it as the Lord hath said. *Let no man go out of his Place on the Sabbath-Day, and the People rested on the Seventh Day*. But in the House of God, upon the Account of Prayer, we sing to God his Praises only, and his wondrous Works, and we read the Holy Law. For on that day we do not any Work, neither do we sleep with our Wives, nor kindle Fire. But as for the *Jews*, they walk abroad out of the City, they kindle Fire, and sleep with their Wives on the Night of the Sabbath, and wash not themselves for any kind of Pollution. But we pray all the Day, in the Evening and in the Morning,

*Exod. xvi.
29.*

Exod. xxix. Morning, according to what is said, One
39. *Lamb shalt thou offer in the Morning, and another shalt thou offer between the two Evenings.* And we prostrate our selves upon the Earth, and worship the Lord.

Thou dost also ask concerning the Observation of Feasts. Seven Days there are Holy Convocations, and the Head of them is the Paschal Feast. We sacrifice on that an Offering in the Evening, when the Sun sets, Exod. xii. 8. as the Lord hath said, *Ye shall eat it in that Night, roast with Fire, with unleavened Bread and bitter Herbs.* But we sacrifice this only in *Sichem*, over against Mount *Gerizim*, in the first Month, on the fourteenth Day in the Even. And we are not to do it, unless we be sure the first of *Nisan* with the Greeks be come. The Feast of Unleavened Bread is not extended beyond seven Days; and we then keep the Feast upon Mount *Gerizim*, ascending it in the Morning with Reading, and from that Time *Israel* is occupied in the Law. And after that we pray, and when our Prayers are finished, the Great Priest pronounces a great Blessing upon the Head of *Israel*.

Then we number fifty Days from the Day after the Sabbath, which is one of the Days of Unleavened Bread, unto the Morrow after the seventh Sabbath: And this Feast is the Feast of Harvest. But the *Jews* number from the Morrow after the Paschal Solemnity. Now in this Feast of Harvest we keep seven Days as in the Feast of Unleavened Bread.

We also observe the seventh Month, and the tenth Day of it is called in the Law the Day of Atonement. In it we pray and sing Songs all the Night and Day, from Even to Even: And we Fast, we and our Children great and small, unless it be those that suck. Whereas the Children of the *Jews*, who have not attained to the Age of seven Years, fast not. And upon the fifteenth Day of that Month is the Solemnity of the Feast of Tabernacles, which is kept upon Mount *Gerizim*,

Gerizim, as was the Feast of Unleavened Bread. We then make Tabernacles or Booths as the Lord said, *And ye shall take for you on the first Day Bougs of goodly Trees, branches of Palm Trees, and the Bougs of thick Trees, and Willows of the Brook.* And the eighth Day of that Feast is a Festival-Day, for that this Feast is the last of all the Feasts.

And how do we celebrate the Passover in *Sicem*, but by observing and keeping in every City where we dwell Purifications, and Things that are clean? We separate our selves from the Woman who is menstruous the third and seventh Day, and she sits in her Uncleanliness seven Days. And she that hath born a Child, if it be a Male she continues in it forty Days, if it be a Female eighty Days.

We circumcise the Fore-skin of a Male-Child on the eighth Day, and defer it not, no not for one Day, as the Lord hath said, *The Child, the Flesh of whose Foreskin is not circumcised the eighth Day, that Soul shall be cut off from his People.* But the Jews defer Circumcision for one or more Days.

We also wash our selves for Night-Pollutions, and Seminal Coition, and we touch no Vessel of such as may be thereby polluted, till we have washed our selves with Water.

We take the Fat from the Sacrifice, and we give to the Priest the Shoulder, the Cheek, and the Maw.

We marry not with the Brother's Daughter, but the Jews marry the Daughters of their Brothers and Sisters at their Pleasure. Besides, we marry no more than one Wife, but the Jews take more than one.

We trust in the Lord, and *Moses*, and Mount *Gerizim*, and on it we worship the Lord. But the Jews trust in others. We do nothing but according to the Commandments of God in the Holy Law, by the Hand of *Moses*, upon whom be Peace for ever. But the Jews forsake what the Lord said in the Law, and do as their wise Men and Elders bid them.

There is among us a great Priest of the Seed of *Phineas*, the Son of *Eleazar*, the Son of *Aaron*, the Son of *Amram*, the Son of *Kobath*, the Son of *Levi*, the Son of *Jacob*, who is also *Israel*, the Son of *Isaac*, the Son of *Abraham*, all righteous Men, upon whom be Peace for ever. And the Name of this Priest is the Lord *Eleazar*. He hath also a Son, who, as himself, is also a great Priest, performing the Priest's Office in the Presence of his Father, whose Name is the Lord *Phineas*. These always dwell in the Holy Place, and go not out of it, but stand before the Lord, and do Service to his great Name and his Holy Title. All Causes and Controversies are brought to them out of all Cities, and they judge between the People with Righteousness, neither regarding the Face of any, nor receiving Gifts. And all Matters are transacted according to what they prescribe : And they think right Thoughts, and execute Judgment according to the Truth. Well shall it be to every one that obeyeth their Words, but Woe to him that is Rebellious. From them to *Aaron* the Priest, there have been one hundred and twenty two great Priests.

In his Possession is the Book of good Days, in which is written, *J. Abisa, the Son of Phinees, the Son of Eleazar, the Son of Aaron the Priest, wrote this Book at the Door of the Tabernacle of Witness, in the thirteenth Year of the dwelling of the Children of Israel in the Land of Canaan.* The Parchment of this Book is made of the Skins of the Peace-Offerings.

Our great Priest requesteth of thee as a free Gift, a Piece of *Byssus*, or *French Linnen*, that may be fit to make an holy Garment for him to put on, when he blesseth the Congregation, which will be a good Memorial of thee. The *Jews* have not Priests descended from *Phinees*. They call us *Cuthbeans*, but they speak not the Truth in their Words : How shall we know thy Fidelity in judging of the Reasons why we object against them and they against us ? The *Jews* hate and curse us,

us, but the Lord hath said in the Holy Law, *Blessed shall they be who bless thee, and cursed shall they be who curse thee.* Numb. xxiv, 9.

Now the Lord knoweth, if thou justify and approve their Words; and we shall know from thy Words, which thou hast spoken of the King who carried us away out of *Samaria*, whether thou be of them and dost tempt us. But behold, whence are we descended, but from the Tribe of *Joseph* the Just by *Ephraim*?

Lo we shall answer thee as to what thou didst ask, neither have we sent back thy Request empty. In like manner, we ask of thee for the Lord's Sake, and we adjure thee by his Holy Name, that thou return not our Request unanswered; but that thou declare to us truly what thy Law is, and what the Language is thou speakest, and what the City is in which thou dwellest, who is thy King and what his Law is. Whether there be among you Priests descending from *Levi*, *Aaron* or *Pbinees*, or whether you have any Priests at all? I adjure thee by the Lord, and by *Moses*, and by the Law, that thou tell us nothing but what is true. That so we may hear who you are, your Way of keeping the Sabbath, and the Explication of it, and the Things that follow it, that it may be related unto us what your leading Principle is, and how we may know whether that Word you follow be true or not. For ye do now know that the Scripture is in *Hebrew* in the Holy Language.

Ye sent an Epistle to us which is true, so far as we know, and your Epistle sent into *Egypt*, came to us to *Gaza* and *Sichem*, and in that are many ancient Things. Thou didst ask to have the Law, but we cannot send the Law by the Hand of one that is uncircumcised and who is not clean, for that would be a Reproach.

Thou didst ask concerning the *Messiah*, what Name hath he amongst us but *Haseeb*? And who understands this but the Lord? For as to what thou didst enquire of from us about it, what do we take it for but *Arabick*? But the Law is in the *Hebrew* Writing, as *Moses* received

it from the Lord. To the Lord it is known, whether thou be not of the Seed of that *Nebuchodonosor* who carried them away, for why dost thou remember him alone? In his Days were many and great Afflictions upon *Israel* on every Side.

Thou sayst, That thy Soul cleaveth to our Holy Law, and that thou wast delighted in it from thy Youth; and therefore thou desirest the Book of the perfect Law, and the Book of *Joshua*, and the Book of Songs and Psalms, and all in the Holy Tongue.

If thy Words be true and sincere, and if thou desirest that the Truth of them may be known, and that we may send whatsoever thou requestest, send two good Men of thy Company, Men fearing God, Men of Truth, wise, and understanding, and learned; and consider what thine own Soul will say unto thee, and what Piece of precious Workmanship is pleasing in thine Eyes, that send thou with them to the House of the God of *Israel*, a Gift to his Holy Title and great Name, and a Present to the great Priests, and a Vow and Free-Will Offering to the Holy Prophets *Eleazar*, and *Ithamar*, and *Phinees*, and *Joshua* the Son of *Nun*, and *Caleb* the Son of *Jephunneh*, and to *Joseph* our Father that fruitful Branch, upon all whom be Peace for ever. For these are all buried in the Territory of the City of *Sicbem*; and to them are brought Vows and Free-Will Oblations from every City, and from every Family. If thou do this, we shall then know that thou fearest the Lord, and believest in him, and in *Moses* his Prophet, and in the Law which he wrote; and that thou lovest his People the Children of *Israel*. And it shall come to pass, that if thou do as I say, that the Lord thy God will bleſs thee. *And*

Deut. xiv. 25. thou shalt give Money, and shalt bind up the Money in thine Hand, and shalt go unto the Place which the Lord thy God shall chuse. Who Deut.xvi.17. hath said again. They shall not see the Face of the Lord empty. If therefore thou shalt do whatsoever we have laid unto thee, we will do whatsoever thou

thou hast desired, and will send whatsoever thou hast asked of us ; the Holy and truly perfect Law, in the truly Holy Language ; for the Law is not to be sold.

Now after this, and henceforward, we will beseech the Lord God of Heaven and Earth, That he would teach us, and teach thee the Way of Righteousness, and then will we praise the Lord for his Righteousness.

This Epistle was written by the Command of our Lord *Eleazar* the great Priest, the Minister of the great Name, the Lord preserve his Life, and bring upon us his Blessing. *Amen*. Upon the Sixth Day, which is the twentieth of the Month *September*, as it is accounted in *Romania*, in the Year 991. of the Kingdom of the Sons of *Ishmael* the Son of *Hagar*, did the humble Servant *Abzebuta* Son of *Joseph Hamachus* of the Inhabitants of *Gaza*, write it, A Gift sent to *Joseph Scaliger* a Christian Frank.

This was the Epistle sent from *Sichem*, the other sent to the same *Scaliger* from the *Samaritans* in *Egypt*, followeth.

The Second Epistle.

IN the Name of the Lord, Great, Mighty, and Terrible. The Peace of the Lord be upon *Moses*, the Son of *Amram*, the Prophet of all Ages, high in Meekness, Prayers, Fastings, and Abstinence. May the Lord of Life sustain and help you, and be always near unto you, as he was unto your Fathers ; and may he hate them who hate you : And may our God be exalted above every Thing, which is exalted above us and above you, for the Labour of our righteous Fathers, and your Fathers, *Abraham*, *Isaac*, and *Jacob*, upon whom be Peace.

This is the Epistle of the whole Congregation of *Israel*, which is in *Egypt*, which worships in Mount *Gerizim*,

in

in the House of the Lord, to our most renowned Lord, the Chief of the Congregation, and the Prince of the Princes that keep the Law, who loveth our Law, *Joseph Scaliger* a Christian Frank. The Lord preserve him and adorn him in those Things which he will remember for good. *Amen.*

Thy Letter of Enquiries was brought to us, and we send to thee what occurs to us upon them out of the Law and the Custom, and from the *Rabbin* of our Synagogue, the Synagogue of *Moses* the Son of *Amram*, which believes the Lord and *Moses* the Prophet the Son of *Amram*, and the Holy Law, and Mount *Gerizim* the House of GOD.

As to our Law, it consists of Five Books. We also have and celebrate every Year the Passover in Mount *Gerizim*, by the Hand of the great Priest *Eleazar* the Son of *Phinees*, of the Seed of *Phinees* the Son of *Aaron* the Priest, on the fourteenth Day of the first Month. After that we keep the Feast of Weeks, and that is the Closing and Seal of the Number of fifty Days, and the Sabbath of the *Amalekites*, and not of the Congregation, and a Day of Reading. We keep also the Feast of Tabernacles, in the seventh Month, on the fifteenth Day, and again in the eighth. But the Day of Expiation is on the tenth of the said Month; then in ten Days is the Sealing up of Sin, and the Binding of the Priests the Sons of *Levi*.

We celebrate also the Sabbath on the seventh Day, as the Lord hath said, and in it we do
Exod. xxxv. 3. no Work, as the Lord hath said, *Ye shall kindle no Fire throughout your Habitations on the Sabbath Day.*

We also perform the Covenant of Circumcision on the eighth Day, as the Lord hath said. When a Woman hath born a Son, then on the eighth Day thou shalt circumcise the Flesh of his Fore-skin. Our Synagogues and our Judgments, are like the Synagogues and Customs of the *Jews*, but the Scripture of the *Jews* is the Scripture of *Esdras*, cursed for ever.

We

We sent your Letters to the great Priest *Eleazar*, whom the Lord hear, to the City of *Sichem*, that he may give us his Judgment of them ; and what your Congregation is, what your Faith, and what the City you dwell in. Send us every Year your Letters, and let one come from you to us and celebrate the Feast, and set apart a Gift for Mount *Gerizim*, for the City *Sichem* in the Province of *Samaria*. We have in our Hands the Book of *Abisa* the Son of *Phinees*, which he wrote in the Day of Loving Kindness in the thirteenth Year.

*The Lord bleſſ thee, and keep thee; The Lord
make his Face to ſhine upon thee, and have
Mercy on thee; The Lord lift up his Counte-
nance upon thee, and give thee Peace.*

Numb. vi.

24, 25, 26.

We may not sell the Book of *Joshua*, nor transcribe it, unless it be according to the Form of the *Samari-tans*. Do not so send your Letters that they may be brought against us. For a Few gave three great Pieces of Gold to obtain your Letters.

The Congregation of *Israel* in *Egypt*.

I wrote this Epistle on the 2d Day, which is the eleventh Day of the tenth Month, which is called *Marebrian*, in the Year 998. of the Reign of the Sons of *Iſhmael*.

These two Letters as appears by the Date they bear (to wit 1582, and 1589) were written toward the end of the sixteenth Century, and by the Answers therein given to the Enquiries of *Scaliger*, do ſhew, That they kept very close to the Principles and Practices they had taken up ſo many Ages before. If the Phrase of them be ſometimes ſuch as is not ſo usual to our Ears, it is to be attributed to the Oriental way of Expression, which I have endeavoured (as *Morinus* had done before me in his Latin) to keep as near to as I could; leaſt ſeeking to put it into more agreeable *English*, I might be thought, by departing from their peculiar Ways of delivering themselves, not to have been ſo careful in rendering their Sense and Notions.

I shall

I shall not make any Reflections or Remarks upon them, because I would neither increase the Bulk of this Discourse, which hath already exceeded my first Design, nor forestall your own Observations, which I know your Curiosity will lead you to make, by comparing the Particulars contained in them with the Law which is common both to the *Jews* and them.

What I have more to add concerning their State and Condition, since the Time these Letters were written, is collated from some late Travellers, but for the most Part out of the Letters of the Right Reverend and Learned Dr. *Robert Huntington*, late Bishop of *Raphoe in Ireland*, who had been Preacher to the English Merchants at *Aleppo*, from about the beginning of the Year 1671, to 1682. and was well known in the East by the Name of *Padre Roberto*. He, during the Years that he was in *Syria*, was very inquisitive into the Learning, Customs and Religion of the various Nations dwelling in those Countries, and was very particular in his Enquiries after the *Samaritans*; and the better to satisfie himself he made them two Visits. He acquaints us (*Epiſt. 33.*) that passing thro' *Zoppa*, he went to the Place where all Franks who go thro' that City pay a Toll. There he found *Mercib ben Jacob* the Chief of the Publicans, with four or five others sitting with him to receive Custom. He entered into some Conversation with them, and began to enquire of them concerning their Nation, Law, Rites and Manners. Upon his being so inquisitive, they asked him if there were any *Hebrews* in his Country; to which (supposing they had meant *Jews*) he answered in the Affirmative. They then put into his Hands a Schedule written in *Samaritan* Letters, which he had no sooner read, but they cryed out; They (meaning those of whom he spake) are doubtless our Brethren; and when he told them they were commonly called *Jews*, they replied; No, they be certainly *Israelites* and *Hebrews*, and our very Brethren. Thus they still glory to be called *Israelites* and *Hebrews*, and

and keep up their ancient Hatred to the *Jews*. Nor would they be persuaded by him, when he affirmed they were *Jews* he spake of ; because they would above all things have been pleased to have found such as themselves were, which they were willing to believe they now had done, for that they could not conjecture how any one could learn the *Samaritan Letters* but from *Samaritans*. He being willing to improve this Opportunity, told them he was sent by those in *England* to *Sichem*, to desire a Copy of the Law. But that they might the better know what manner of *Hebrews* they were that lived in his Countrey, he said it would be convenient for them, to give a large Account of their Religion, especially in such Points wherein they differed from the *Jews*; and that they would send a Book of the Law, which one of them immediately put into his hands. This Proposal pleas'd them so well, that about a Week after, they sent to him to *Jerusalem* a Letter subscribed by as many of them as could write. This Letter he sent into *England* to *Thomas Marshal D. D.* Rector of *Lincoln College* in *Oxford*, who wrote an Answer to them, to which they replied, and he to them again. And this Commerce by Letters continued between them for several Years, till Dr. *Marshal's* Death, in the Year 1685. put an end to it. The Doctor in his Answers did prudently, and with Caution, insinuate many Things concerning *Jacob's* Prophecy Gen. xlix. 10, the Prophet like unto *Moses* who was to come, and about Christ's being the true *Messiah*, in order to dispose and incline them by degrees to embrace Christianity. Their first Letter was translated into *Latin* by Dr. *Edward Bernard*, and printed by *Ludolfus* in *Germany*, but I never had the Sight of it. The Sum of these Letters, and his other Papers, Bishop *Huntington* intended, after his Return into *England*, to have methodized, but never did it. And 'tis to be feared, his Collections relating to this Matter are not to be recovered ; for most of his

Papers were lost in passing between *Ireland* and *England*, and that in his Life-time. And himself in his thirty fourth Epistle expresses his Fear of those Letters between the *Samaritans* and Dr. *Marshal* being lost. But if they are to be found, either with those who have any of Dr. *Marshal's* Papers, or with any who were so curious as to take Copies of them from Doctor *Marshal*; those who have them or any of them, would do a very acceptable Thing, if they would cause them to be published. For in them the Learned would have a more satisfactory and authentick Account of the Remains of that People than can be had any other Way, or perhaps will ever be seen, considering the Circumstances they be now reduced to.

2. Till those appear, be pleased to take up with the following Particulars, most of them drawn from the late Bishop *Huntington's Latin Letters*. The Five Books of *Moses* they still keep to, but receive not the Prophets, nor the other holy Books of the *Jewish Canon*. Their Law they divide into *Katzin*, or Readings, which are much shorter than the *Parashchin* of the *Jews*.

For *Genesis* contains 250. *Exodus* 200. *Leviticus* 130. or as others say 135. *Numbers* 218. and *Deuteronomy* 166.

3. As to their boasted Book of the Law, said to be written by *Abisha* in the thirteenth Year of the Children of *Israel's* dwelling in *Canaan*; though they glory in it upon all Occasions, yet when Bishop *Huntington* enquired after it at *Sichem*, and was turning over the Volume pretended to be the Jewel, to find that Subscription which testified so much; the *Samaritans* mistrusting their Cause, and fearing to be found false, endeavoured to salve the Matter, and by way of Prevention told him, that indeed those Words were not now to be found there as they formerly had been; for that some Sacrilegious Hand had torn them out.

This

This Book seemed to him to be about Five Hundred Years old, whereas they would have the World believe it was above Three Thousand. This Falshood (as he adds *Epistle 35.*) may be traced to the Year of the *Hegira* about 756, that is, about the Year of Christ 1354. when a *Samaritan Chronicle* which mentions it was written; but it is likely the Tradition of such a Book being amongst them may be much older. But however that be, it shews a strange Confidence or Stupidity, and no great Measure of Sincerity, to profess they had still such a Testimony, when they knew the contrary; and after it had been owned by them, that they had no such Subscription now extant, still to pretend to have it, as they did after this Acknowledgment in a Letter to *Ludolfus*.

The Sacred Name *J E H O V A H*, they abstain from pronouncing as the *Jews* did, and instead of it pronounce *Samaa* where *Jebowab* is in the Text, making it a Word of three Syllables, and the last long: Which Word *Ludolfus* by an ingenious Conjecture thinks derived from *Shem*. In this Method of concealing the Incommunicable Name of GOD, the *Jews* and *Samaritans* are imitated by the *Coptites* in *Egypt*, who though they write it *Pitha* always pronounce it *Ebnudi*. Yea we find somewhat of a reverential abstaining from pronouncing the Name of God among the ancient Greeks, in that old Form of swearing, mentioned by *Hesychius*, Ναι ταῦ — By the — Thus says he, The Ancients added not the Name of the GOD by whom they did swear.

Their Answers concerning the *Messiah*, this learned Person tells us (*Epistle 33.*) he found very confused and inconsistent, asserting sometimes one Thing and sometimes another, as if they knew not what to affirm of Him. Yet in their Chronicle lately mentioned, they speak of Him with Respect and Honour (as *Josephus* did) and use Words not unworthy

thy of our Saviour, and they also speak well of his Worshippers, very much different from the Manner of the *Jews*, whose Language, when they speak of Christ and Christians, is generally bitter and railing, spiteful and blasphemous. As to their *Haseeb* for the Name of the *Messiah*, that learned and inquisitive Person, says he, could find nothing among them of that Name, nor was it certain that it was used by them ; and perhaps it might be a Mistake. And by the *Sichemites* Letter to *Scaliger*, which see above, it is said to be *Arabick*, and by their Way of expressing themselves concerning it, one would be ready to think it did not belong to them at all, but to the *Arabians*.

Of their Niceness in keeping the Sabbath, and Fear to offend against the Command of doing no Work in it (in the 34th Epistle) the aforesaid Bishop gives us an Account of a young *Samaritan* who was pretty inclinable to take a Voyage to *England*, to visit those whom they took for their Brethren there, but at last utterly refused it, when he understood the Ship was to sail on the Sabbath, as well as on the other six Days.

Their Priests, (as it is said above) were of the House of *Aaron*, but whether descending from *Manasses* their first High Priest, or from some other of *Aaron's* Posterity that fell off to them, is not asserted, so far as I have found. But that Dignity is among them Hereditary, and that they may always be of the true Line, they never intermarry with any other Family, as *Benjamin Tudelensis* informs us ; and in their Epistle to *Scaliger*, the *Sichemites* say, that *Eleazar* about the Year of our Lord 1582. was the hundred and twenty second High Priest from *Aaron*. But whether the Line be extinct since that Time, or what else might occasion it I know not ; but we are told that of late they own they have no High Priest ; and I do not find any Mention of their High

High Priest in the Account Bishop Huntington hath given of his Visits to them, which doubtless he would not have omitted, if there had been such a Person at *Sic hem*.

To the Paragraph concerning the old and perpetual Aversion between them and the *Jews*, this may be added. That though the learned *Jews* did own, That the *Samaritan* Characters were used of old time by the *Jews* before the Captivity ; yet many of them affirm it to be unlawful to have the Book of the Law, which they use in the Synagogue, in the *Samaritan* Letter. Yea, some go further, and say, That the Book of the Law, though it be in the *A syrian* or *Jewish* Letter, if it be written by a *Samaritan*, is profane, according to a Maxim of *Moses Maimonides*, That which is necessary to be done in thy Name, if it be done by a *Samaritan* is profane. So is the Book of the Law, not upon Account of the Letter, but of the Person who wrote it: They therefore forbid the *Samaritan* Character, lest otherwise they might happen to use a Book written by a *Samaritan*. And the *Samaritans* are more than even with the *Jews* in this Matter, when they pronounce the *Jews* Scripture, which they call the Scripture of *Esdras*, accursed.

Their Language *John Morinus* thinks to be *Chaldee*, or a Dialect little varying from the *Chaldee* or *Syriack*, as he judged by a Specimen of a *Samaritan* Pentateuch, which he had from *Petrus de Valle*; so he in a Letter to *de Valle*; who in his Answer tells him, he thinks, That though it be sprung from the *Hebrew* and *Chaldee*, yet by the Mixture of them, and somewhat of their own peculiar *Samaritanism*, it degenerated into a Third Speech different from both of them. And whereas there be many Words in it which are usual in the *Chaldee* and *Syriack*, he supposes in it also a Smack of the *Arabick*, the Language

guage they commonly speak. And Bishop Walton's Judgment of the Dialect of the *Samaritan* Version of the Pentateuch is much the same. They use not Points or Vowels as the Jews do, nor have they those Observations about greater or smaller Letters in certain Places, or of full or defective Words.

Benjamin Tudelensis tells us, That they want the Letter *He* in the Word *Abraham*, the Letter *Heth* in *Isaac*, and the Letter *Ain* in the Word *Jacob*; all which are expressed by the Letter, *Aleph* which they use in those Words. And he infers hence, That the Want of these three Letters shews them not to be of *Israel's* Posterity, who own all the Law but three Letters. A wise Reason indeed, to judge of their Original by! Which we may with *Scaliger* think a Stroke of the common Kindness the Jews had for them. And 'tis easie to think so, when they overlook or examine not into the true Reason of the Thing observed, but assign that for a Reason which is altogether incoherent, and hath no Colour or Appearance leading to such a Censure. *Morinus* in a Letter to Mr. *Thomas Comber* offers what gives the Matter quite another Turn, and which seems very agreeable to the Truth, and that is, That the *Samaritans* pronounced all the Guttural Letters as *Aleph*; whence it is (as he affirms) that we find even the same Word, and that in the very same Page of the *Samaritan* Version, written sometimes with *Ain*, sometimes with *He*, and sometimes with *Heth*. So that the Defect of those three Letters in the Words *Abraham*, *Isaac* and *Jacob*, is not from the Want of them (for they are all in *Poettellus* his *Samaritan* Alphabet) but from their peculiar Way of Pronunciation. Which Observation will be the more readily admitted, if it be remembered, that it is said to be a General Rule among the Learned in the *Hebrew* Language, That Letters of the same Instrument, as they term them, as Gutturals, Labials, Linguals, are easily and often changed, and put

put one for another. And perhaps there will scarce be found any living Language, but may have in it a Difference of Sound in the Pronunciation of some Letters, in different Parts of the Countrey, where the Language is spoken. I shall add no more, but that St. Hierome in his Preface to the Books of the Kings, asserts what will not stand with Benjamin's nice Observation, That the *Samaritans* wrote the Pentateuch with the same Letters the *Jews* did, only they differed in the Figure of the Letters and the *Apices*. So that what Variations are found as to those mentioned Letters since his Time, seem to have crept in upon Account of the manner of their Pronunciation.

They make use of late of a twofold Computation of Time, as we find in Bishop Huntington's thirty third Letter, the one Civil and the other Ecclesiastical if I may so term it. In their civil Computation they reckon as do the *Mahometans*, under whom they live, from the *Hegira*, or as they stile it, the Reign of the Children of Ishmael; and they generally use the *Mahometan* Names of the Months in their common *Arabick* Epistles. In their Ecclesiastical Account they follow the *Greeks*; this they affect in their *Samaritan* Writings. And we may reasonably suppose, that they formerly used this Account upon all Occasions, not only so long as *Palestine* was under the *Greek* Empire, but so long as the *Greek* was their common Language. But when the *Saracen* Empire and Language exterminated the *Greek*, they then took up the Tongue and Computation of their new Masters the *Mahometans*. But the Age in particular in which they left off the *Greek*, and took up the *Arabian* Tongue and Computation, it is not easie to assign. Perhaps the Use of this, is the Reason why the *Samaritan* Account exceeds the *Greek*, because like the *Arabians* they now reckon by Lunar Months, and therefore at the End of thirty three Years they always add one, to keep the different Computations as near the one to the other as may be. As

As to Books, being a People who never made any great Pretences to Learning, they have not many. The choicest of those they had of old, their Historical and Genealogical Books, they tell us were taken from them in the Time of *Adrian* the Emperor. The Loss of these they much lamented ; and it is probable, that by these they put in their Claim to the Title of true *Israelites*, and to have a true Succession of Priests among them according to the Law, of the Seed of *Aaron*. As to later Times, though their Books be very few, yet among those few they have boasted of one of *Setb*'s writing, as we find in *Kircher's Obeliscus Pamphilus*, p. 6. as they did also heretofore value themselves upon a *Book of Prayers*, written by *Moses*, and given to them (if you please to believe it) and kept by their High Priests upon Mount *Gerizim*, to the Time of a certain High Priest named *Adrian*, and then it was lost. So *Fabricius* hath it in his *Codex Pseudepig. Veteris Testamenti*, p. 835. I suppose *Moses* gave them that Book of Prayers, at the same time that he gave the Traditions to the *Jews* ; tho' the one hath the good Luck to be still extant in the *Talmud*, and the other the ill Chance to be lost ; and to be lost in the Time of *Adrian* too ; whom I fancy, by what is mentioned in their Chronicle about the taking away of their best Books, they have transformed into an High Priest from an Emperor.

Among the few Books they now have, are the Chronicle or History of *Joshua*, sent by them to *Scaliger*, and now in the University-Library at *Leyden* ; and another Chronicle or Historical Compendium from *Adam* to *Mahomet*, in which they exhibit a Computation of Time Methodically enough, by the Lives of the Patriarchs and their High Priests. This is shorter than the former, but bears the same Title, *The History of Joshua* ; it was kept at their Synagogue at *Sichem*, and is now in the *Oxford Library*, Cod. 578. There is a Third Chronicle of theirs in *Cardinal Mazarine's Library*.

brary. There is also a Commentary on the Law, in two Volumes in *Arabick* now in the *Oxford Library*, Cod. 5789, 5790. which with the Chronicle that stands by them were bought out of Bishop *Huntington's Library*. They have also a shorter Commentary on the Law, and a Book of Forms of Prayers. The Titles of more I have not met with.

As to their Numbers, doubtless they were considerable of old Time, and that for many Ages. For in *Justinian's Time*, when they lost 20000 Men cut off in one Battle, they could offer the King of *Persia* the Assistance of 50000 Men against the Emperor. But how many soever they were formerly, in these last Ages their Numbers have been very small, and still decreasing, and they are now dwindled away almost to nothing. *Benjamin Tudensis*, who travelled over a great Part of the World to visit the dispersed *Jews*, and died about the Year of Christ 1173, tells us, That he found in *Damascus* about 400, at *Aſcalon* 300, at *Cæſarea* about 200, and at *Sichem* not above 100 (I suppose he means Families). *Petrus de Valle* a Roman Gentleman, who travelled in the former Part of the last Century, found them much fewer, and they scattered Abroad in distant Places : There were about seven Families at *Cairo* when he was there, and amongst them a Priest of the Tribe of *Levi*, as they did firmly believe. At *Damascus* they were somewhat more numerous, their Housles and Synagogues were without the City in the midst of pleasant Gardens ; very mean on the Out-side for Fear of the avaricious *Turks*, but neat within ; especially the Synagogues, which were decently adorned with Pictures, and many Inscriptions in the *Samaritan Language* : He found also some at *Gaza*, and *Jerusalem*, and at *Sichem* ; which City hath for many Ages been the Head City of the Region of *Samaria*, or to speak more exactly *Neapolis*, or new *Samaria*, now *Naplouse*,

which arose out of the Ruins of *Sicbem*, and stands almost upon the same Ground, hath been so.

But Bp. Huntington's Account in his thirty third Epistle is still lower, for they were in his Time reduced to a very small Number indeed. There were at *Sicbem* not much above twenty Families, the Heads of most of which (as many as could write) subscribed the first Letter they committed to his Care to be sent into *England*. They boasted of many they had in *Egypte*, but he could find no more than one poor Man and his Wife at *Cairo*. At *Damascus* the very Name of them was unknown. At *Sicbem* they had then but one Synagogue, a middle siz'd, square, dark nasty Room, in which they had two Copies of the Law in Parchment Rolls, which might be about five Hundred Years old.

And 'tis likely that this poor Remnant is yet more inconsiderable since that Time, for the chief Man amongst them *Merchib ben Jacob*, or *Mepberege* as he was commonly called, Head of the Publicans at *Joppa*, and the Writer, if not the Inditer also of all the Letters that Learned Person had from them for their supposed Brethren in *England*, was forced by the unjust Accusations and Oppressions of the *Turks* to fly into *Italy*, and was living at *Ligorne* about 1695.

They are (saith the same learned Person) the *Bafsa's*, Scribes, and Publicans, or Toll-gathers at *Joppa*, and (as it is said) at *Gaza*; as the *Copbtites* are mostly in *Egypt*, and the *Jews* generally throughout the rest of the *Ottoman Empire*. They go well and handsomely clothed, and make a tolerable Appearance considering the mean Condition they are in, and the great Caution they are forced to use by reason of the Jealousy of their covetous Masters.

And now, SIR, I am come to the End of my Discourse, and almost to the End of those who are the Subject of it. That Sect which hath for so many Ages

Ages made so uniform a Figure in the World, is in all Probability like to disappear in this our Age: The Extinction of their Sacerdotal Succession, the Smallness of their Numbers, their mean and despicable Condition, and their being scattered Abroad (few as they are) to seek Employment, seem to be so many Symptoms of a near approaching Period, and to tell us, that the Place where they have so long continued will in a little time know them no more; and that their Name is shortly like to be found no where but in History. And perhaps that may excite some Person of Curiosity, Leisure, and Ability, to give a fuller Account of them. What I have done herein was in Obedience to YOUR COMMAND, and therefore I hope it will find a favourable Acceptance with You; for whatsoever the Performance may be, I have sufficiently shewn how much I am,

S I R,

Your most Humble

and Obedient Servant.

F I N I S.

E R R A T A.

P A G. 6. Lin. 10. and 30. read *Haccabbala*; p. 7, 8. and 10. r. *Gerizim*; p. 8. l. 15. r. *Shiloh*; p. 14. and 15. r. *Sepharvaim*; p. 15. l. 29. r. *Al Tabari*; l. 32. r. *Malcha*; p. 16. l. ult. r. *Susanchites*; p. 20. l. 28. r. *Sacrificing*; p. 23. l. 31. r. XIII; p. 27. l. 26. for were r. even; p. 28. l. 15. r. *Gorion*; p. 45. insert II. before l. 8; p. 76. l. 11. r. bind band; p. 81. l. 32. r. *Abbot*; p. 87. l. 12. r. *Peiresc*; p. 99. l. 25. r. *Phtba*; p. 100. l. 5. r. *Haseeb*; p. 102. l. 10. r. *Letter*; p. 104. l. *Penult.* r. 5788.

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